

A
LEARNED AND
EXCELLENT TREA-
tise containing all the prin-
cipall grounds of Christian
Religion.

Set downe by way of conference in a most
plaine and familiar maner.

*Written first in French by maister MATHEW
VI RELL, after translated into Latine: and
now turned into english for the use of our Coun-
treymen.*

1. Tim. 4. 15.

These things meditate, and labour in them, that thy
profiting may be manifest to all.

The third impressiō, corrected and amended.



Imprinted at London by Robert Robinson for
Robert Dexter, dwelling in Pauls
Churchyard at the signe of the
brassen serpent. 1595.

A
LEARNED AND
EXCELLENT TREATISE
containing all the principles

of the Law of England in a small
plain and familiar manner.
By Matthew Hale Esq. Master of the
High Court of Chancery. 1680.
Now printed into English for the use of our Com-
monwealth.

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The third Edition, corrected and amended.



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Kilgour, Printer, dwelling in
Chancery Lane, at the Sign of the
Gun, 1680.

TO THE CHRISTIAN

*Reader, an admonition touching
reading.*



It falleth out in matter of learning as it doth in matter of meates. For as in meates, one, and the selfe same dish is diuersly set forth, according to the inuention of the dresser, and appetite of the eater: so in learning, one, and the selfe same point is diuersly handled, according to the discretion of the writer, and capacitie of the Reader. Hence it commeth that in humane learning, euery writer (almost) hath his Grammer, his Rhetoricke, his Logicke, his Philosophy; and in diuine knowledge, his Catechisme, his Common places, his Commentaries. Many complaine of this, as a thing which distracteth the mind, confoundeth the memory, and hindereth the iudgement. And not without cause. For as varietie of meates do corrupt in the stomacke, and breede sicknesse, rather then preserve health: so varietie of treatises, vpon one and the selfe same thing, doth hinder the growth and profiting of diuerse, in soundnesse of iudgement and godly life. But the reformation hereof, is a worke worthy of al the Churches, Princes, and states in Christendome; for the beginning and perfecting whereof, priuate men can but pray and wish well; and euery man carefully looke to the warrant of his own worke. In the meane time let no man condemne, the varietie and choise of Gods manifolde giftes, which both in bodily and spirituall thinges, set forth the riches of his wisdom and goodnesse. What then? Surely the corruption and vanitie of men, who, doe either not vse at all, or else greatly abuse the gifts and blessings of God bestowed vpon them. This vanity appeareth partly in the foode of the body, but more specially in the food of the soule. For no man will refuse his meate except it be in some extreame passion. Besides, how carefull are the most part in making their prouision? how curious in as-

1. Sam. 28.

23.

The Preface.

king what is wholesome or hurtful for the? how precise and constant in keeping their howers for dinner & supper? how willing to keep themselves to some few kinds of meat, though they haue often tasted and fed on them before? But touching the food of the soule (which consisteth chiefly in the pure vse of Gods publick worship, and partly in holy praiers, meditations, and readings in priuat) how many do refuse it as a fruitlesse & vnfauiory thing? And though the most part be content, for some carnall respect, to shew themselves in the publick assemblies: yet who shall find a faithfull Christian, that is carefull to redeeme the time, and to make himselfe, by priuate reading and meditation, more fit to reape fruit by the publick ministry of the word and sacraments? But know thou (beloued) that as they, who, through error, preiudice, or selfe loue, are so addicted to their priuate studies, that they despise or neglect the publick ministry, shall (without speedie mercy of God, fall into diuerse fond opinions, and dangerous errors, and pine away in their ignorance & sins: so to little purpose is our hearing of sermons abroad, if there be not a settled and constant course of priuate praier, reading, meditation, and conference at home. But because my purpose is now to speake only of reading, and that very briefly (for the argument is infinite, and I haue somewhat touched it elsewhere,) I would entreat thee Christian Reader, and in the Lord Iesus beseech thee (if my request may seeme reasonable) that thou wouldst be as wise for thy soule as thou art for thy body; as mindfull of the life to come, as thou art of this present life; and that for this end thou wouldest obserue these foure things, as well for the one as for the other. First therefore make thy prouision of good bookes, especially of the booke of all bookes, I meane the holy Canonical Scriptures, in that respect called the Bible: & then of some other, such as are most fit for thy calling and capacity. And because thou shalt want either money to buy, leysure to reade, iudgement to vnderstand, or memory to beare away the substance of al good bookes, provide the best. Many wil

say

**Preface to
master Cup-
pers Ser-
mons.**

**Four things
to be obser-
ued in rea-
ding.**

**I
Provide the
best bookes**

The Preface.

say, they find by experience that in meate and apparel the best is best cheape: and thou shalt bee sure to find, that among bookes the best wil yeeld most fruit to thy soule. Secondly, because the most part are babes in iudgement and discerning of spirituall things (though euery foole be wise in his owne eies) not knowing what is fit & profitable, or what is hurtful & inconuenient: let me intreat thee to aske counsell and aduise of the godly learned, especially of thine owne pastor (if God haue blessed thee with an able & faithfull man) or otherwise of him whose publicke ministerie may giue thee hope that his senses are exercised in the discerning of good and euil. No wise man will receiue a writing for the least plot of ground without the counsaile of some learned Lawyer, nor a medicine for his body, without the aduise of some learned Physitiō: & wilt thou venture vpon a booke, wherein may be some damnable error, which may conuay from thee thy heauenly inheritance; or some deadly poison, which may kil the soule, without the direction of some godly diuine? do it not. Thirdly, remember that nothing is more hard, then to be constant in holy exercises. For herein the subtiltie & rage of our inuisible enemy Sathan doth most notably appeare, herein the frailtie & corruption of flesh & bloud will bewray it selfe. Here profit and pleasure, businesse, & idlenes, matters at home & matters abroad, company, & a thousand occasions will lie in our way as so many Lions to let & hinder vs. Therefore herein gird vp the loynes of thy mind, put vpon thee the whole armour of God, & daily renew thy couenant of redeeming the time made with God & thy owne conscience. Thou seest that men who are most greedy of the worlde, will not misse (scarce once in a yeare) their ordinary hours of eating and drinking. Why then shouldest thou be so fickle & vnfaithful in forgetting & omitting the times of reading and praying vnto God. Fourthly, when thou hast begun a good booke, giue not ouer till thou haue ended it, and when thou hast read it ouer once, let it not be tedious vnto thee to read it ouer againe & again, for

A iij.

²
In chusing
vse the ad-
uise of the
godly lear-
ned.

Heb. 5. 4.

³
Be constant
in keeping
of houres.

⁴
Read a
good booke
through, &
read it of-
ten ouer.

The Preface.

thou shalt finde the second reading more fruitfull then the first, & the third more fruitfull then the second, & so the oftener the better. This is a great vanitie & an euill sicknesse among men, that if they haue once seene the title of a booke, and the authors name, & read two or three leaues, it is cast at their heeles for euer after, as if they had attained all that could be learned by it, when they can name the title & author of it. Wherefore for this point marke the course & manner of men in the keeping and encreasing of their bodily strength though they ate their fill of this kinde of meate to day, yet they come with great desire and fresh appetite to the same againe within a day or two, yea oftentimes the same day: otherwise it argueth either an extreme weakenesse or an intollerable daintinesse of the stomacke. Heere perhaps thou wilt aske what bookes, beside the holie Bible I would commend vnto thee: Wherein though I see some difficultie, because it cannot be done without comparisons which are counted odious: yet for thy good I wil not spare to shew my poore opiniõ: which is that no one man (that I haue seen) hath set down the summe & grounds of Christian Religion more holily & happily, for the capacitie and edifying of all sorts, then this present author. For this cause I specially recõmend him to thee, as one by whõ thou maist specially profit if thou call vpon the name of God through Iesus Christ, & bind thy selfe to diligence & constancie: remembering that as one dish of meate, well chewed & digested, will cõfort nature more then diuers delicates, that lie raw & vndigested in the stomacke, so one booke often & thoroughly read wil do thy soule more good, then the superficiall sight and taste of a thousand. And so I commend thee to the Lord, who vouchsafe to giue thee wisdom in all thinges, for his mercies sake. Blacke Friers the 23. of Iuly. Thine in the Lord Iesus,

No one
book of the
like volume
more fruit-
full then
Virell.

STEPH. EGERTON,

The argument and order of the three Bookes of Christian Religion.

The first Booke.

DEclareth the fundamentall points of our sal-
nation, and it standeth upon fower heads. 1

1. The first intreateth of the knowledge of God,
who being perfectly iust, and perfectly mercifull,
doth not onely shew mercie, but doth also declare
his iustice. *ibidem.*

2 The second of the knowledge of man, who be-
ing a most miserable sinner, is guiltie of eternall
death before the iudgement seat of God. 9

3 The third of the knowledge of Christ, who ha-
ving satisfied the most perfect iustice of God for
us, openeth a way vnto his most perfect mercie,
that we may obtain forgiveness of our sinnes. 14

4 The fourth of faith, wherby we are made one
with Christ, and so partakers of all his benefites,
and euen of everlasting life.

The second Booke.

Containeth the testimonies of our saluation,
and that standeth upon two speciall pointes,
whereof

1 The first intreateth of good workes, by the
which faith lying hid in our hearts, is mani-
fested. 75

2 The second of prayer, which hath the first and
chiefe place among good works, to testifie and
confirm our faith. 185

Setteth before us the outward meanes where-
Sby God bringeth us unto saluation, and it con-
 sisteth vpon foure principall points. 218

1 The first entreateth of the ministerie of the
 word, by the which the holy ghost begetteth faith
 in our hearts, keepeth it there, and increaseth it.
ibidem.

2 The second of the Sacramentes ordained of
 God to be as seales of the word, to the ende we
 might with greater assurace embrace the promi-
 ses reuealed vnto vs in the word of Christ. 241

3 The third of Baptisme, whereby God testifi-
 eth that we are receiued of him into couenaunt,
 while by it he communicateth Christ vnto vs, to-
 gether with his benefites. 246

4 The fourth of the Lordes Supper, by the
 which God witnesseth, that his couenant is con-
 firmed in vs by it, making vs more and more par-
 takers of Christ and his giftes. 252

A summe of all, set downe in a triple or three-
 fold method, that we may the better know the or-
 der and coherence of euery poynt of Christian Re-
 ligion, as also the trueneth, excellencie, and profite
 of the same. 264.

THE



THE FIRST BOOKE
of Christian religion, wherein the
groundes of our saluation are handled.

Speakers.

Theophilus.

Mathew.

CHAP. I.

*Of the knowledge of God, who being perfectly iust
and perfectly merciful, doth neuer exercise his
mercy, but he doth also exercise his iustice.*

Theophilus.



Oft dearly beloued brother, I haue
oftentimes desired to heare of you,
all the doctrine of Christian religi-
on in exact order, because once I
heard you planely and briefly dis-
coursing of some pointes thereof,
wherein I was not a little satisfied.

Mathevv. As my good will hath not at any time in
anie thing bin wanting vnto you (most louing *Theophi-
lus*) so I wil with the more ready minde performe that
which you desire when it shall be conuenient, because
the thing of it selfe is profitable, and I trust it shalbe to
mine owne edifying. For this is proper to Christian do-
ctrine, that the oftner it is handled, the more plenti-
fully it setteth forward the force and working of it in
the hearts of the faithfull.

Theoph. Go to then, hast thou not now leysure, to
declare vnto me euery head of Christian religion, in
the order, wherein I haue determined to aske thee? I
will cause them to be put in writing, and so to be com-

municated with my brethren.

Mat. If I had not leysure, there is not any businesse which I would not leaue to satisfie you in this behalfe: for what is there, wherein time can be better spent?

Theoph. Seeing therefore our disputation shall be of Christian Religion, I desire to be taught, what is meant by the word Religion.

Mat. Before I answer, I pray God our heavenly Father, to be present with vs by his holy Spirite, that we may neither thinke nor speake any thing, which may not tend to the honor of his own name, and to the edification of his whole Church.

The word, Religion, is deriued of a word that signifieth to bind. And it is a spirituall bond, by the which men in a certaine holy reconciliation are made one with God, and are kept in his loue and feare, that at length they may be partakers of his heavenly glory, & of the blessed life. Which no Religion can do, but that which is Christian, that is to say: that which hath the foundation in Christ.

Theoph. Why so?

Mat. Because by Christ alone through faith we are reconciled vnto God, and that freely, and so are made one with God by a most neare bond, that he may be glorified of vs in this life, and eternally in the heauens.

Theoph. From whence haue we prooffe of that?

Mat. Out of the word of God, which is most certaine, and vpon the trueth whereof resteth all Christian doctrine,

The. What vnderstandest thou by the word of God?

Mat. The Canonickall books of the Bible, whereunto for this cause is giuen the name of holy Scripture.

Theoph. How came it to passe, that those Bookes were called the Bible?

Mat. The Christians of the primitiue Church, after they had gathered into one volume the bookes of the Prophets and Apostles, by an excellency called that volume in Greeke *βιβλια*, because those bookes farre passe others, For truly the word of God in worthinesse
and

and excellencie goeth beyond all the words of men.

Theoph. But how maie it certainly be proued, that the doctrine which is contained in those bookes is the word of God, seeing that the Prophets and Apostles, who it is certainly knowne were men, were the authors and writers of them?

Mat. First of all in deed it is necessarie, that the holy Ghost which spake by them, may whose instrumentes onely they were, do engraue that faith in our heartes. Then, that assurance maie be confirmed by obseruing the speciall excellencie, which it is easie to perceiue in those writings, as also the most holy effects which they worke in vs.

Theoph. What excellencie do you meane?

Mat. First of all, the maiestie of the Spirit of God, 1. which shineth in them most euidently. For euerywhere there appeare diuine and heauenly thinges, nothing earthly and mortall, or that agreeth with the corrupt affections of the flesh.

Secondly, the consent of all the parts among them 2. selues: for although they were written by diuerse writers, in sundry places, and at sundry times, yet there is no lesse agreement betweene them, then if they had agreed together of the matter before.

Finally the fulfilling of all the prophesies, deliuered 3 long before, yet precisely accomplished each of them in their proper time. Hence it is that Dauid giueth the most excellent commendation, saying: The wordes of the Lord are pure wordes, as the siluer is tried in a furnace of earth, fined seauen fold. I say nothing of their antiquitie, and that not without a miracle they were preserved among so many enemies, which would haue destroyed them, and among such cruell persecutions.

Theoph. But what holy effects do they worke in vs?

Mat. This generall we may marke, that the Church hath alwaies (as it is at this day) beene gathered together by the authoritie of the holy Scripture: that is to say, a companie of men of diuers ages, sexes, and conditions, which worshipping God according to the in-

Ier. 26. 13.

Dan. 9. 24.

Psal. 12. 6.

structions and doctrine of that Scripture : a good part whereof in all ages hath sealed the same with their blood. But the speciall or particular effectes are, that they rauish the reader, & enforce him to the reuerence of God, no otherwise then as if God himself did speak.

Moreouer, that by the reading of them, our heartes are touched with an earnest feeling of our finnes.

Last of all, that they lift vp our mindes aboue all heauens, kindle within vs a desire of a better life, & cause vs that in comparison thereof, we do easily despise all other things.

Heb. 4. 12. All which are not done by the writings of men, notwithstanding they be artificiallie handled. Therefore the Apostle to the Hebrues saith, that the word of God is liuing, mightie in operation, and piercing more then anie two edged sword, and that it doth reach euen to the diuiding asunder of the soule and the spirite, of the ioynts and marrow.

Theoph. Verily these are most strong arguments, to prooue the trueth of Gods word. But there bee some which say, that all the authoritie of it dependeth vpon the Church.

Mat. They do, as if one should say, that the light of the sunne hangeth vpon the testimony of men. For as the sunne shall not cease to shine, although all men be blind: euen so the word of God, shall neuer receiue losse, whether it be allowed or disallowed of men.

Moreouer how can it be, that the authoritie of the word of God, shoulde depend vpon the allowance or consent of the Church, seeing that the Church it selfe borroweth all her authoritie of the word, as it were of her foundation? for it is built vpon the foundation of the Apostles and Prophets.

Ephes. 2. 20

Theoph. But they say, that in this place, it is not meant of the trueth of the word in it selfe, but of the meane whereby it is vnderstood, and receiued of men. Which they affirme to hang vpon the testimonie and allowance of the Church. To which purpose they alledge this saying of a certaine Father, I shoulde not haue

The first Booke.

haue beleueed the Gospell, if the authoritie of the Church did not moue me.

*Aug. contra
epist. fund.
Marich.*

Mat. This sentence maketh not for them. For this was the mind of that holy man, that being a stranger from the faith, he was moued by the authoritie of the Church to embrace the Gospell, and that after by the working of the holy Ghost, he was confirmed in that faith. Which hee doth a little before declare in these wordes; The Church first calleth vs to beleue that, which yet we are not able to see, that being made stronger in faith, we may come to vnderstand that which we beleue, not now men, but God himselfe inwardly strengthening and lightning our mind.

Which thing I doubt not but it is true, namely that the witnesse which the Church giueth to the worde of God, doth not a little moue vs to embrace it. But then onely this is, when our faith is beginning: for when it is come to any age, and we our selues by reading & hearing of the word, haue tasted of that trueth, then we beleue not by the testimonie of the Church, but by that which the holie Ghost sealeth in our hearts. In so much as if the Church should then teach vs a doctrine diuerse from that, we would not giue our consents vnto it. This shall be made plaine by the example of the Sacramentes. Those hearing the report of the woman with whō the Lord had spoken, that he was the Christ, beleueed. But after that themselves had hearde him, they said vnto the woman, now we beleue not anie more for thy saying, for we haue heard him our selues, and do know, that this is indeede the Christ, the Saviour of the world. *Ioh. 4.39. 42.*

Theoph. This example bringeth no smal light to this doubt. But hitherto sufficiently of the trueth, and authoritie of the word of God: now let vs in a few words consider, what it doth containe.

Mat. It hath in it at large, whatsoever concerneth the glorie of God for our good and saluation.

Theoph. By what meanes doth it teach vs to attaine saluation?

Mat. By the true knowledge of God, and of Iesus Christ, which it doth teach.

Theoph. Let vs therefore first intreat of the knowledge of God, and after we will speak of Christ in the proper place. What do the holy Scriptures teach vs concerning God?

Mat. Three heads or principall things, whereby he is distinguished from all fayned Gods, besides those which we do know by the naturall instinct giuen vs of God, and by consideration of the creatures. Namely, that God is a spirituall essence, eternall, of infinit wisdom, goodnesse, and power.

Theoph. Rehearse the first of those there.

Of the Tri-
nitie.

Mat. That in one diuine essence, there be three distinct persons, the Father, the Sonne, the holy Ghost.

The Father indeed is the beginning of the Godhead, but yet in respect of the order of the persons. For in the Godhead, we may not seeke for any first or last.

The Sonne is the wisdom of the Father, begotten of himselfe before the worlds.

The holy Ghost is the infinit power proceeding from the Father and the Sonne.

Now these three persons are distinct one from the other, not onely by those incommunicable properties which each of them hath by himselfe, that none of the other can haue, but also by the difference of their actions. For the Scripture ascribeth to the Father, the beginning of working, to the Sonne, wisdom and counsell, and to the holy Ghost, vertue and power. Notwithstanding they be alike in all things, in respect of eternitie, dignitie and power, because there is one most vndiuided diuine essence common to them, and so they are one God. Howbeit so often as at one time there is mention of the Father and the Sonne together, or of the holy Ghost, the name of God is then peculiarly giuen to the Father, as vnto the first person of the Deitie, & yet nothing is diminished of the Godhead of the Sonne, or of the holy Ghost: but the vnitie of the essence is kept, and respect is had of the order

der of the persons. Hence it is, that the Sonne is called *Ioh. 3. 16.*
the Sonne of God, and the spirit is called the spirit of *Gen. 1. 2.*
God. But whensoever the name of God is put indefinitely, the Sonne and the Spirite are no lesse noted by it, then the Father; as when the Scripture saith, Thou shalt worship the Lord thy God, and him onely shalt thou serue. To the king eternall, immortall, inuisible, *Mat. 4. 10.*
to God only wise be honor & glorie for euer and euer. *1. Tim. 1. 17*

Theoph. Verily this doctrine is beyond all the reach and vnderstanding of man. *sanct*

Mat. It is indeed: and yet to be belceued, as that which God in his word hath reuealed for our saluation, which cannot stand without it.

Theoph. In what place of Scripture is this doctrine taught?

Mat. It may be gathered out of diuerse places, but most easily it is declared by this of *Iohn*: there be three *1. Ioh. 3. 7.*
which beare witness in heauen, the Father, the Word, and the holy Spirit, and these three are one. When he saith three, he noteth the distinction of the persons: when he saith one, he sheweth the vnitie of the essence.

Theoph. What is the reason, that the Sonne of God is called, Word: and the third person Spirit?

Mat. To the Sonne, that name is attributed by a similitude. For, as speech is the declarer of the mind in men, so by his Word doth God make himselfe knowne vnto vs. Concerning the third person, that also is called the Spirit, by a likenesse taken from men, to the end we may vnderstand it to be, as it were, a breath coming out of the mouth of God, not vanishing away, but that which is his power spread ouer all things, which notwithstanding alwayes abideth in him self. The Prophet doth not darkly expresse either of the similitudes in these words; By the word of the Lord were the heauens made, and by the breath of his mouth all the host of them. Wherein he doth plainly teach, that the Father by his eternall wisdom which is the Sonne, and by his infinit power, which is the holy Ghost, did make all things, *Psal. 33. 6.*

Theoph. Hitherto enough of the Trinitie: for the more deeply the sharpenesse of mans wit striueth to looke into it, the more it is blunted with the greatnesse of that myserie. Nowe therefore, declare the other head of the knowledge of God.

Mat. It teacheth, that God did not onely in six daies by his immeasurable power make all thinges, but also that they are still preserued and gouerne by his wisdom and prouidence, and that his hand is alwaies at worke, insomuch as nothing of all that is done in heauen or earth, cometh to passe by chaunce or by fortune. For the scripture witnesseth:

Psal. 29.3. That the Lord sendeth thunders, winds, & tempests.

Iob. 37.5.6. That he thundreth with his voice, and saith to the snow, be thou vpon the earth.

Psal. 147.8. That hee couereth the heauens with cloudes, and prepareth the raine for the earth.

Isay. 51.15. That he deuidenth the sea, when the waues thereof do roare.

Psa. 136.25. That he giueth meate vnto all flesh.

Isay. 45.7. That he maketh peace, and createth euill.

1.Sam. 2.6. That he killeth, and maketh aliue: that he bringeth downe to the graue, and bringeth vp againe.

Iob. 5.18. That he maketh the wound, and bindeth it vp, smiteth, and maketh whole.

Dan. 2.21. That he changeth times and seasons, taketh away kings, and setteth vp kings.

Psal. 33.16. That he ordereth wars, and appointeth the victorie.

Psal. 75.7. That he throweth downe, and lifteth vp.

Pro. 16.9. That he directeth the steps of men.

Pro. 16.1. That he guideth the answer of the tongue.

Pro. 21.1. That he turneth the heartes of men at his pleasure.

Finally, the prouidence of God leaueth no place for Fortune. For Salomon affirmeth, that euen the whole disposition of the lot is of the Lord. It is plaine therefore, that God ordereth all thinges, but is not troubled with any thing.

Theoph. Now remaineth the third point of the knowledge of God.

Mat.

Mat. That God is perfectly iust, and perfectly mercifull. For seeing he is of an infinite essence, all his proprieties and vertues be also infinite: for they be essential in him, with whom (saith Iames) there is no change or shadow of turning. That is to say, that in God there is nothing subiect to increase, change, or lessening. He doth therefore not only shew mercy, but doth also declare his iustice, punishing the offenders, and guiltie persons, with deserued punishment. For this cause, when Moses had largely in these words commended the mercy of God: the Lord God merciful & gracious, slow to anger, and abounding in goodnesse, straight way after he addeth: not making the wicked innocent.

Jam. 1. 17.

Exo. 34. 67.

CHAP. II.

Of the knowledge of Man, who being a most miserable sinner, is before God, guiltie of eternal death.

Theophilus.



Seeing God acquiteth not the guiltie, it is so far off that by the knowledge of him, man is lifted vp into the hope of saluation, that cleane contrarywise he perceyueth his condemnation to be proued and confirmed, because he aboundeth with innumerable both infirmities and sinnes, for the which he is found guiltie before the most iust iudgement seate of Almighty God.

Mat. Man is not onely as thou sayest, defiled with many vices and infirmities, but also by his own nature, first, an enemy of God. 2. Full of wickednes. 3. A seruant of sinne. That is to say, such a one as hath neither will nor power to do well. *Of mans free will.*

Th. Thou doest indeed very much throw down man. *Gen. 6. 5.*

Mat. I do it not, but God himself in these words. The wickednesse of man is great in the earth, & all the imaginations of the thoughts of his heart were onely euill *Gen. 6. 5.*

Verse.3.

Rom.8.7.

continually. Moreouer in the same Chapter he teacheth vs, that man is nothing else but flesh.

And Saint Paule plainely affirmeth, that the vnderstanding of the flesh is enmitie against God: because saith he, it is not subiect to the law of God: for indeed it cannot be.

Col.1.21.

The same also he affirmeth in another place, when he saith, that we are strangers from God, and enemies, our minde being set vpon euill workes. As if he should say, that the enmitie hid in the heart, was betrayed by euill deeds.

Rom.7.14.

In another place also the same Apostle saith, that we are carnall, sold vnder sinne: that is, that we are the bondslaues of sinne.

2.Cor.3.5.

Yea, he proceedeth so farre, to say, that of our selues we are not sufficient to thinke, much lesse able to do that which is good.

Theoph. But was this the mind of the Apostle, to shew that all generally be bondmen of sinne?

Rom.3.9.

Psal.14.3:

53.3.

Mat. Yea verily. For, speaking of the naturall corruption of man, out of the testimony of Dauid, he plainly saith: We haue proued before, that both Iewes and Gentiles be vnder sinne, As it is written, there is none iust, no not one: there is not any which vnderstandeth, or which seeketh after God. They haue all gone out of the way, they haue bin made altogether vnprofitable. There is none that doth good, no not one.

Phil.2.13.

The faithfull indeed, be exempted from that number, but yet not because they be not such by nature. But because God (such is his mercy) amendeth our wickednesse and corruption, by the benefit of regeneration, whereby he worketh in vs, both the will and the power to do well, as in the proper place shall be more largely declared. But all the vnbeleeuers, as they be vnprofitable to any good worke, so they are caried with great violence vnto euill.

Theoph. But the thing of it selfe seemeth to prooue that it is otherwise. For there be, as there euer haue beene, some which haue bene endued with most excellent

lent giftes.

Mat. The Scripture saith, it cannot be, that an ill tree should bring forth good fruite. It may in deede sometime bring forth such as be faire to the outward appearance, which notwithstanding are not good. So also a man may find many infidels, which do works hauing a beawtfull shew, but such as cannot be good in deed. For the heart, which God specially looketh vnto, is corrupt and vncleane: for it cannot any way be made cleane but by faith. Therefore the Apostle saith: Whatſoeuer is not of faith is sinne.

Mat. 7.18.

Act. 15.9.

Rom. 14.23.

Theoph. Wherein standeth that vncleannesse of the heart?

Mat. In that doing these beawtfull workes, they be neither touched with the loue nor feare of God, and therefore do not thinke of yeelding him obedience: neither is it maruell, seeing they know him not. Whome notwithstanding no man can loue or feare before he do know him.

Theoph. What is it then that mooueth them to do those workes which are so faire in shew?

Mat. Some, because naturally they be not giuen to the vices which they leaue. 1.

Others, because they be restrained by a flauish feare of Gods iustice: or else for that they dreame to deserue something at the hands of God. 2.

Others for feare of lawes: or lest they should do any thing that might hinder their prosperitie. 3.

Or else their lustes doe strue as the windes, so as that which is the stronger preuaileth ouer the rest, and bridleth them for the breaking forth into action. As for example, A vaine glorious man will make a shew to be liberall, to the end he may serue the turne of his ambition. On the other side, a couetous man, that he may spare charges, will set light by honor, although his mind within be set on fire with ambition. A proud man will be boastfull, to get praise among the common people. She that feareth the reproch of the people, although her mind be defiled with vnchast lusts, yet out- 4.

wardly will be chaste. Finally, the vnfaithfull neuer respect the glorie of God, when they thinke to do good works. Which neuerthelesse, is as it were the verie life of good works, so as if it be wanting, they cannot be acceptable vnto God.

Theoph. If therefore all the goodly deeds which the vnfaithfull do, be of no account with God, he shall be in no better case, which carrieth himself modestly, and keepeth vnder the lusts of his flesh, then he which passeth away all his life dissolutely.

Mat. No verily, not so. For God rewardeth those works, but only in this life. And oftentimes also he giueth them such things, in respect wherof they did their good deeds, as health, quiet life, prayse, good report among men, and such like. Therefore our Sauour Christ saith, that the Scribes and Pharisies, in that they praied and fasted to be praysted of men, had their reward.

Mat. 6. 16.

Moreover, the state of such as in this life haue behaved themselues modestly, shall be easier in the day of iudgement then of the other.

Mat. 11. 12

Theoph. How can it be, that God should reward works which he liketh not, being such as were not done for his sake?

Mat. Therby he declareth, how pleasing a thing true obedience is vnto him, for asmuch as he rewardeth the verie shadow of it. Adde this hereunto, that he hath regard vnto those workes, not as they come from vncleane persons, but from himselfe.

Theoph. In what sense sayest thou, that those workes come from God?

Mat. I say, that God to the end that order and euen disposing of things may be kept in the world, doth bridle the wickednesse of some, and so maketh them fit to follow vertue. In respect wherof we feare not in our common speech, to call them well borne, or of a good nature; whereby we meane, that euen from the beginning of their life, God gaue them some speciall grace. Which if it be not, there is no doubt but all men be such, as they are liuely pictured out of the Apostle. For
after

after he hath said, that there is not one which doth good, straightway he addeth, Their throat is an open sepulcher, they haue vsed their tongues to deceive: the poison of Aspes is vnder their lips. Whose mouth is full of cursing and birternesse. Their feete are swift to shed bloud. Destruction and calamitie are in their wayes. And the way of peace they haue not knowne. The feare of God is not before their eyes. Which testimonies are gathered by him out of sundrie places of the old Testament, that he might procure the more authoritie and credit touching this matter.

Rom. 3. 12.

Psal. 5. 10.

Psal. 10. 7.

Isay. 59. 1.

Psal. 36. 2.

Theo. But how could it be, that man the most excellent creature of all others, should be so much corrupted?

Mat. It was not by his first nature, for he was made like vnto God, but by originall sinne, wherewith Adam by his disobedience in eating the forbidden fruit, infected himselfe and all mankind.

Theoph. Tell me what that likenesse of God is, wherein thou sayest the first man was created: as also the originall sinne, wherewith mankind was tainted afterward.

Mat. The liknesse of God was, that the vnderstanding of man, was lightened with the true knowledge of God, and of the worship due vnto him. That also he had a right will framed to the obediēce of God. Now it is called the image or likenes of God, because in those excellent gifts, man did shew and set out the wisdom, goodnesse, & power of his creator. But when Adam by rebellion fel frō this his estate, he was depriued of this likenesse, & together put on the likenesse of the deuill. That is to say, he was spoiled of those notable gifts, instead whereof came in all maner of vices. As,

Of the Image of God.

- 1 The ignorance of God, and of his seruice.
- 2 Wickednesse, for he hated vertue, and loued sinne.
- 3 Weaknesse, vnto all goodnesse:

And this is the blot of the originall sinne, which being within vs as a fire of wickednesse and lust, doth continually breath out the fruits and effects of it, to wit, vngodlinesse and vnrighteousnesse.

Of originall sinne.

Theoph. But that corruption seemeth to be accoun-

ted, rather a punishment of Adams sin, then sin it selfe.

Mat. It is indeed a punishment of sinne, & the fountaine and wellspring of all finnes. Neuerthelesse it is also sinne; and worthy of death, euen as Paule saith: As *Rom. 5. 12.* by one man sinne came into the world, and death by sinne, and so death went ouer all men through him in whom we haue all sinned, that is to say, were infected with originall sinne.

Theoph. But how could Adam make all his posteritie partakers of that infection of sinne?

Mat. By generation: For he could not beget anie children but such as were like him selfe: euen as a viper bringeth forth none but vipers.

Now it is called originall sinne, to shew that we are corrupted; not by any wickednesse taken to vs or farre fer: but that we do bring with vs corruption bred within euen from our mothers wombe. Which Dauid confesseth of himselfe. Behold I was borne in iniquitie, and *Psal. 51. 5.* in sinne hath my mother conceived me.

CHAP. III.

Of the knowledge of Christ, who hauing satisfied for vs the perfect righteousness of God, hath opened a way to his infinit mercy through the which at length we may come to eternall life.

Theophilus.



Et vs repeate the order of our former speech. Forasmuch as God cannot denie his iustice, neither yet shew mercy without the vpholding of his iustice, and man is so corrupt as hath beene declared by thee out of the Scripture, he can looke for nothing else, but the wrath of God and eternall death.

Mat. God himselfe hath given the sentence. For he saith by his Prophets: Cursed be euery one that continueth not in all things written in the booke of the Law to do them. And againe: The soule that sinneth, *Deut. 27. 26.* *Ezech. 18. 4.* that

that shall die. Which things are to be vnderstood, as well of the eternall death, as of the naturall, as it is expressed by the Apostle Iohn. But in Christ there is remedie offered vnto vs. Therefore the knowledge of him in the holy Scriptures, is ioyned with the knowledge of God, by the which we may attaine eternall saluation. *Apoc. 21.8. Ioh. 17.3.*

Theoph. Let vs therefore speake of the knowledge of Christ. And first of al, declare thou those things which concerne his person, and then we shall see, what remedie is brought vnto vs by him for our saluation.

Mat. Concerning the person of Iesus Christ, he is the eternal Sonne of God, which tooke vpon him the nature of man, that is to say, was made man in soule and bodie, like vnto vs in all things, sinne onely excepted. Therefore the nature of God and man, are so ioyned together in him, that they make but one person. Hee hath also but one Father, and one mother: A father in respect of his Godhead, a mother in respect of his manhood: the Virgine Marie, of whose substance hee was conceived, by the power of the holy Ghost. *Of the person of Christ.*

Theoph. Prooue all these things briefly out of the word of God. *1. Cor. 15.47.*

Mat. Saint Paul speaking of Christ, saith; when the fulnesse of time was come, God sent his sonne made of a woman. When he saith, that God sent his Sonne, he declareth, that Christ is the second person of the Trinitie, and therefore God: which also elsewhere hee confirmeth in these wordes; Who is God ouer all, blessed for euer. But when he addeth, made of a woman, he plainly declareth that hee is verie man. Which also he affirmeth elsewhere in these wordes; There is one God, also one Mediatour of God and men, the man Christ Iesus. Whereof it followeth that Christ is verie God and man. For although each nature hath it owne property remayning distinct to it selfe, yet to the ende we may vnderstand, that in Christ they be ioyned together by a most neare bond, so as they make but one person, the Scriptures oftentimes say that of the Diuinitie, which agreeth to the humanitie. As when it is *Gal. 4.4. Rom. 9.5. 1. Tim. 2.5.*

Mat. 20. 28. said, that God had purchased his Church with his own blood. And contrariwise, those things are said of the humanitie, which appertain to the Diuinitie: whereunto that saying of Christ is to be referred, no man ascendeth vp into heauen, but hee which came downe from heauen, euen the Son of man which is in heauen.

Iob. 3. 13.

Theo. Declare a little more plainly, what thou meanest by this, when thou saydest, that each nature hath his propertie remaining distinct vnto it selfe?

Mat. The diuinitie was not chaunged into the humanitie: for it remained eternall, infinit and impassible. Againe, the humanitie was not turned into the God-head. For before the death and resurrection of Christ it was passible, such a nature as might suffer. And before as also after death, created and finite, which at one time could not be in more places, for this is contrarie to the nature of a true bodie.

Theoph. This doctrine againe is beyond the reach of man.

Mat. It is indeed: as Paule himselfe proueth in these words: Without controuersie great is the mysterie of godlinesse: God manifest in the flesh.

1. Tim. 3. 16

Theoph. Hitherto wee haue heard sufficiently of the person of Christ, now let vs speake of the remedie brought by him for our saluation.

Of the remedie by Christ,

Mat. Hee hath fully satisfied the iudgement of God for our sinnes, and hath so redeemed vs from euerlasting death, and hath together made vs capable of the heavenly life, as we be partakers of his giftes.

Theoph. There come three things to my mind, whereof I will aske thee.

1. How Christ hath satisfied the iudgement of God for our sinnes.

2. How he maketh vs partakers of the heauenly life.

3. And why it is necessary, that his giftes shoulde be made ours.

Mat. To the ende it may the more easily bee vnderstood, we must remember that, whereof we spake before; namely that God hath pronounced the curse against

all such as transgresse his Law, and that wee in two respects haue broken it: that is to say, by leauing vndone the good which he requireth: and by doing the euill which he forbiddeth. Now Christ hath provided a remedie for both: for while he was in this earth, he did fully and perfectly fulfill the Law for vs. Moreouer, he suffred the death of the crosse with extreeme reproch, that hee might to the utmost endure the punishment due to our sins. By which meanes, hauing abundantly satisfied the perfect iustice of God for vs, he maketh a way to his mercy, whereby we may obtain the forgiveness of sins. And in this sense it is said, That we were redeemed by the precious blood of Christ. That Christ vpon the tree did beare our sins in his bodie. That the blood of Christ, doth cleanse vs from all sinne.

1.

2.

1. Pet. 1. 19

1. Pet. 2. 24.

1. Iob. 1, 7.

Theoph. I cannot sufficiently wonder at the exceeding great loue of God toward vs, that hee gaue his most dearly beloued Son to the death to redeeme vs.

Mat. Adde this, which were his enemies; which also is diligently obserued by the Apostle in these words: Doubtlesse one will scarce die for a righteous man: for, for one that is profitable to him, peraduenture some man will die. But God commendeth his loue towards vs, and when we were yet sinners Christ died for vs. From whence he draweth this most comfortable conclusion: If when wee were enemies, we were reconciled to God, by the death of his Sonne, much more being reconciled shall we be saued by his life.

Rom. 5. 7.

Rom. 5. 10.

Theoph. But could the iudgement of God bee no otherwise satisfied for our sinnes, except his beloued Sonne had taken vpon him our nature, therein to suffer death, the death (I say) of the Crosse?

Mat. No; for man which hath offended the infinite Maiestie of God, doth deserue infinit punishment, that is to say, eternall death, which could not be suffred and ouercome of any, but of the eternall and infinite Sonne of God. Moreouer, the iustice of God required this, that the nature which had sinned, shoulde suffer the punishment of sin. But because God could not suffer,

and man could not overcome death, it was necessarie that the Redeemer should be verie God, & verie man, to do both. Wherein also it is to be marked, how neere an atonement God hath entred into with vs by Christ, in whom the parties at variance be inseparably ioyned together: whereby it is come to passe, that God hath turned the fall of man to his great good: for, thereupon he hath taken occasion to vnite vs more nearly with him selfe. Wherefore where sinne was increased, there grace hath abounded much more by Christ.

Rom. 5. 20.

Theoph. Hitherto we haue heard sufficiently of the first point, namely, how Christ hath satisfied the iudgement of God for our sinnes: now let vs come to the other; which is, by what right we may claime to our selues euermlasting life.

Leuit. 18. 5.

Mat. By a double right through Christ. First, because for vs he hath fulfilled the whole Law, and God hath promised life to such as fulfill it. Secondly by the right of inheritace. For after that Christ is made ours, we are not onely partakers of his spirituall riches, as his perfect righteousness and obedience, whereby we are accompted iust before God, but also of his dignity, namely, that with him we are reckened and taken for the children of God.

Rom. 8. 17.

Therefore Paule saith, If we be sonnes, we are also heires; heires indeed of God, but heires annexed with Christ. And againe in another place, he calleth eternall life the inheritance of the Saints, and so he compriseth both the rights, by the which we lay claime to it for our selues.

Colos. 1. 12.

Theoph. Therefore in Christ alone we find all things necessarie to saluation.

Act. 4. 12.

Mat. Yea verily: For in him there is righteousness, and the fulnesse of life, and without him, man full of sinne, findeth nothing but euermlasting malediction and curse. Therefore Peter saith: that neither saluation is in any other: and that there is no other name vnder heauen giuen among men, whereby we may be saued. For this cause also, the name of Iesus Christ was giuen him

him from heauen, by the which his office is plainly set forth, that is to say, all that which he hath performed for our saluation, and doth still performe.

Theoph. Go to therefore, tell me what the name of Iesus Christ signifieth, as also of whom it was giuen him.

Mat. The name Iesus signifieth (Saviour): and an Angell gaue it to the Son of God, because (as he himselfe expounded it) he should saue his people frō their sinnes. Concerning the name of Christ, it is to be vnderstood, that in times past in the old Testamēt, Christ was figured or shadowed in the Kings, Prophets, and Priests, who when they were cōsecrated, were annointed with oyle, which signified the giftes of the holy Ghost. Now the Redcemer promised, in Hebrew was called Messias, but in Greeke it is translated by the word Christ, which in Latine signifieth annointed. By which name, we are taught that he is the chiefe.

Mat. 1. 21.

Dan. 9. 25.

Iuc. 1. 33.

Deu. 18. 18

Psal. 110. 4

1. King.

2. Prophet.

3. Priest.

Howbeit he was annointed not with common visible oyle, but with the grace of the holy Ghost, and that most fully, that from him as from the head, it might be poured into each member, namely into all the faithfull: in so much as they also together with him are made Kings, Prophets, and Priests. Now the name of Christ hath bin retained in all tongues, because the Apostles them selues wrote in Greeke. This therefore is the cause, why that name was giuen vnto him, as also why all the faithfull are called Christians: euen because they be partakers of his annointing, and therefore of his kingdome, prophesie, and priesthood.

Ren. 1. 6.

Theoph. First therefore we must see, how Christ performed the office of a King, Prophet, and Priest. And afterward how he communiceth the same with the faithfull.

Of the office of Christ.

Mat. He did the office of a king, when by his diuine power, he deliuered vs from the tyrannie of our ene-

mies, the deuill, sinne and death, whom he ouercame, that he might make vs his seruants, and subiects to his kingdome: which indeed he doth continually exercise in vs, when he ruleth vs by the scepter of his word, and by the power of his spirite. He did the office of a Prophet, in that he declared all the will of God vnto vs by his word: he gaue the holy Ghost, by the helpe whereof it might be vnderstood of vs, and we yeeld our consents vnto it. This office also hee exerciseth euery day, when by the ministerie of the word and working of the Spirite, he causeth vs daily to profite and to go forward in that knowledge.

Finally, he did the office of a Priest, when vpon the Crosse he offered his body and bloud for vs to God the Father, that he might bee a satisfaction for our sinnes. The execution of which office is also at this day, when he maketh intercession for vs. Now this priesthood of Christ is the trueth, and fulfilling of all the sacrifices of the old Testament.

Theoph. Let vs now speake of our kingdom, priesthood, and prophetship.

Apo. 1. 6. *Mat.* We are spiritually kings in Christ, that we may ouercome the diuell and sinne.

1. Pet. 2. 9. We are Priests, through him to offer vp an acceptable sacrifice of praise to God.

Act. 2. 17. Wee are prophets, that being taught the trueth, wee may teach others, and open to them the misteries of the kingdome of Heauen.

Theoph. It hath bin sufficiently declared, how Christ hath deliuered vs from condemnation, as also by what meanes he hath made vs fit to attaine to eternall life. Now the third point remaineth, namely, why it is necessarie, that his giftes should be made ours.

Mat. Because otherwise they shal no way helpe vs to the satisfying of the perfect iustice of God: euen as other mens riches profit not to deliuer vs out of debt, except they become ours.

Theoph. How therefore may his giftes become ours?

Mat. If we be made one with him. For by the benefite

site of that vnion, we are made partakers of all his spirituall graces and riches, which are no lesse imputed vnto vs before God, the as if they were ours by nature. Of the vnion with Christ,

For this cause the Apostle saith, that we are by Christ reconciled in that bodie of his flesh through death. By Coloss. 1.22.

which wordes of his, he meaneth, that the merite of Christes death pertaineth not to anie, but vnto such, as be grafted into his bodie, and are made his members.

Theoph. Can therefore no man be partaker of Christs gifts, except he be made one with him?

Mat. He cannot. Euen as a woman cannot be partaker of the riches and honor of some great man, except she be ioyned with him in mariage, that they become one bodie & one flesh: the members also cannot draw life from the head, if they be not ioyned with it. There is therefore no true partaking of Christ, except there be an vnion with him. For this cause therefore Christ said to the Capernaits, Vnlesse ye eate of the flesh of the Sonne of man and drinke his bloud, ye shall haue no life in you. In which words he plainly sheweth, that we are not partakers of his gifts vnto saluation, except we be as nearely coupled with his humanitie, as meate and drinke are ioyned with our bodie, which of all others is a most neare vnion. For, meat & drinke, when they are digested in our stomach, are so turned into our substance, that they cannot be distinguished, much lesse separated from it. Ioh. 6.53.

Theoph. This doctrine also is aboue the capacitie of man.

Mat. It is indeed. Wherefore Paule speaking of it, Ephes. 5.32 saith, that it is a great misterie. Now if we can neuer so litle see the bodie of the Sunne, but our eies do dazell: how can our mindes pierce to that inaccessible light of the diuine maiestie, to conceiue his heavenly mysteries? such as be the points which we haue handled.

- 1 Concerning the Trinitie.
- 2 Of the vnion of two natures in Christ.
- 3 And of coupling the faithfull, with the humane nature of Christ.

It is therefore our dutie, rather holily to belecue these three fundamentall points, or principles of Christian Religion, then curiously to examine them by the rule of our reason.

CHAP. II II.

Of Faith, by the which we are made one with Christ, and so be partakers of all his gifts.

Theophilus.



Hitherto I haue hard. First that God which is perfectly iust, doth no way absolute the guiltie. Secondly, that men, which are most miserable sinners, are before the iustice of God, guiltie of eternall death. Thirdly, that Iesus Christ by his death hath satisfied the exact righteousness of God; which is imputed vnto vs, to the end that beeing set free from condemnation, we may be partakers of eternall life, so as we be ioyned with him. It remaineth therefore that I vnderstand, how we are made one with Christ.

Mat. By faith, euen as he him selfe testifieth in the prayer which he made to God for all the faithfull, in these words, Father I pray thee for such as shal belecue in me, that they may be all one, as thou (O Father) art in me, and I in thee, that they also may be one in vs.

Ephes. 3. 17. Whereunto also that saying of Paul is to be referred, that Christ dwelleth in our hearts by faith. And hereupon it is, that these sentences be often repeated in the Scriptures.

Act. 13. 39. 1 That euery one which beleueth in him is absolved and discharged.

John 1. 12. 2 Is made the child of God.

John 3. 16. 3 Doth not perish, but hath euerlasting life.

In which places those things be attributed to faith, which we receiue of Christ alone, to the end we may vnderstand, that both he and his gifts are committed to vs by faith.

Theoph. Thou hast touched a little concerning the righteous.

righteousnesse of faith, which I desire to haue declared by thee somewhat more at large, for I perceiue that Paule oftentimes speaketh of it. Of iustification.

Mat. To be iustified before God, is to be accounted iust; that is to say, without blot, and vnreprovable. Now Paul doth often handle this point, because it is one of the speciall grounds of our faith. For no man can please God, but he that is iustified.

Theoph. How so?

Mat. Because as God is perfectly iust and holy, so he loueth holinesse and iustice: on the other side he hateth vnrighteousnesse, and therefore we can haue no fellowship with him, to be partakers of his heavenly glorie, except we be perfectly righteous. Therefore he saith, that no vncleane thing shall enter into the holie Citie. Apo. 21.27

Theoph. How then are we iustified or made righteous before God?

Mat. In the Scriptures, there be two righteousnesses set forth to vs, which also do verie much differ the one from the other. These are,

- 1 The righteousness of the law, and
- 2 The righteousness of faith.

But the holy Scriptures do teach vs, that we cannot be iustified by the former, which is of the Law, to the end we might flie to the other, which is of faith.

Theoph. Declare vnto me, wherein both these righteousnesses do stand, as also what the difference is betweene them.

Mat. The righteousness of the law, is the perfect keeping of the law. For if we did but fully and perfectly fulfill whatsoeuer that commandeth, we should by our works be iust before God, neither should we need any other righteousness. But the Apostle in diuerse places sheweth, that this cannot be, for as much as all men be sinners, and therefore vnrighteous: (which shall not be omitted by vs when we speak of workes) and therefore he concludeth, that we are iustified by faith. Rom. 3.20.
Gal. 3.11.

But the righteousness of faith, is the righteousness

of Iesus Christ, which by faith is freely imputed vnto vs of God. By these things thou maist vnderstand, what the difference is betwixt the righteousness of the law, and the righteousness of faith.

1 The Law requireth it of our selues, but faith calleth vs from our selues to seeke for it in Christ, in whom onely it is, and that indeed perfectly.

2 Again the Law requireth vs to obserue and do all that it commaundeth, otherwise it threatneth the curse. But faith requireth this one thing, namely that we belecue, and promiseth all kind of blessings to such as belecue.

3 Finally the righteousness of the Law comming from our selues, should set vp merit, and put away grace. Contrariwise the righteousness of faith, which is from God, taketh away merit, and setteth vp grace.

Theoph. Now I vnderstand, wherein both these righteousnesses consist, and in what thinges the one differeth from the other: But I thinke it may be gathered of your wordes, that we are not properly iustified by faith, but by the merit of Christ.

Mat. Thou gatherest rightly: For if faith should iustifie by any inward vertue, as it is alwaies weake & imperfect, our righteousness also should be imperfect. Faith therefore is as it were an instrument wherewith we take hold vpon our perfect righteousness, which is in Christ: which Paul plainly expresth in these wordes; All haue sinned, and are deprived of the glorie of God: but are iustified freely, that is to say, by his grace, by the redemption made in Iesus Christ, whom God hath set forth to be a reconciliation through faith in his blood.

Rom. 3. 23.
94. 25.

1 First the Apostle witnesseth, that all men be vnrighteous, for as much as all men haue sinned, and therefore be deprived of the fauour of God.

2 Then he teacheth vs, that the righteousness, by the which we are iustified before God, hath the foundation in the onely merit of Christes death, wherewith God is pacified, so as he is become mercifull and fauourable vnto vs.

3 To conclude, he sheweth that freely by faith, we are made partakers of that righteousness of Christ. How often soeuer therefore this manner of speech is vsed by the Apostle: we are iustified by faith; he vnderstandeth, that this is done by the most perfect righteousness, obedience, and satisfaction of Iesus Christ, which giftes are imputed vnto vs, when we are by faith made one with him.

Theoph. It followeth then, that all our righteousness is onely in imputation.

Mat. Yea truely. For it is necessarie to the ende we may be accounted righteous before God, that our vnrighteousnesse be not imputed vnto vs, and that Christes righteousness be imputed. Now Christ performeth both these, the imputation of those giftes, causeth that our sinne be not laide to our charge, for as much as by the benefite of that imputation they be couered & remoued out of the sight of God, although he knoweth euerie one of them, so as he can tell their verie number. This case therefore standeth as it doth with the blacknesse of a coale set on fire, which blacknesse we know to be in the coale, although we see it not with our eies.

Theoph. That excellent saying of Dauid calleth these things to my remembrance. Blessed are they whose iniquities be forgiuen, and whose sinnes be couered. Blessed is the man to whome the Lorde imputeth no sinne. But seeing our righteousness and all our saluation dependeth vpon faith in Christ, tell me what faith is.

Psal. 23.1.

Mat. Faith in Christ, is a certaine speciall assurance, by the which we knowe that we are partakers of the merite of the death and resurrection of Christ, so as it is satisfaction for vs, and forgiuenesse of all our sinnes: which in deed is the foundation of the Christian faith. Whereupon it is that they be indifferently vsed. For sometime the scripture saith, that we are iustified by faith in Christ: and sometime it ascribeth it simply vnto fayth.

Gal. 2.16.

Ioh. 9.47.

Rom. 3.23.

Ephes. 2.8.

Theoph. What then is faith?

Mat. The word faith hath many significations. For Of faith;

- Sometimes it is as much as a promise to performe somewhat: thereupon to keepe faith, is the same with standing to a mans promise. Hereunto may be referred the saying of Paule: God is faithfull: as if he had saide, that God (which men doe often) neuer faileth of his promise. Sometimes also it is taken for the gift to work
2. miracles: as when Paule saith, that if he had all faith, so as he could remoue mountaines, yet if he had not
 1. *Cor.* 13. 2. loue, that he were nothing. Besides it signifieth the
 - 3 wholesome doctrine of godlinesse, as when Paule chargeth Titus; Admonish them that they be sounde in faith. In which sense he is commonly said, to thinke ill of the faith, which erreth from the puritie of doctrine.
 4. But the most proper signification of the word faith, is that whereof we speake in this place, wherof also there is so often mention in the scriptures, when in euerie place we are said to be iustified & saued by faith, & that without faith no man can please God. The indeed faith is the certifying of vs of the loue of God towards vs.
- Gal.* 2. 16.
Ephes. 2. 8.
Heb. 11. 6.

Theoph. But why saydest thou at the beginning, that faith in Christ is the foundation of faith it selfe?

Mat. Because we cannot certainly determine, that God will be mercifull vnto vs, except we do first know that Christ by his death hath made satisfaction to God for our sinnes, and reconciled him vnto vs. Therefore Peter saith, that through Christ we beleue in God, which raised him from the dead, and gaue him glorie, that our faith and hope might be in God. From whence it is easie to gather, that Christ is the onely foundation of our faith, which the holy Ghost hath ingrauen in our hearts. And this is as it were the summe of the Christian faith, which commonly is called the Apostles Creede.

1. *Pet.* 1. 11

The exposition of the Apostles Creede.

Theoph. Let vs therefore speake of this confession of faith, the whole whereof I desire thee to expound vnto me. But before I come to the partes of it, I will propound three things, wherein I desire to be satisfied of

of thee.

First, why it is called the Apostles Creede.

Secondly, seeing the doctrine which is contained in it, generally belongeth to all the faithfull, why we say: I do belecue in God, not we belecue in God.

Thirdly, what properly it is to belecue in God

Mat. The word (*Symbolum*) which in English sometimes we translate *Creede*, in this place signifieth as it were the gathering together of many partes into one: which terme doth not vnfitly agree to the confession of faith, which we see is made of many articles.

Now it is called the Apostles Creede, because it containeth as it were a brieve summe of all the Apostolicall doctrine, written in the bookes of the olde and new Testament.

Theoph. Let vs come to the other pointe whereof I doubted: why do we say rather, I belecue in God, then we belecue, seeing this doctrine is generall, and all Christians are bound to belecue it?

Mat. That is for two causes. First because euerie man can giue testimonie of his owne faith, but of another mans faith he cannot.

Secondly, to the end we shoulde vnderstand, that these articles were not written so much to teach vs, as that by them we should be built vp to saluation: otherwise they should profit vs no more, then if a sicke man saw a medicine hauing vertue to driue away a maladie, the working whereof he knew, and yet did neglect to take it.

Now, we professe that applying of it to our selues, when euerie of vs saith, I belecue.

Theoph. As farre as I perceiue, there is no little likeness, betweene the sicknesse of the bodie and the sicknesse of the mind, as also betweene the way of attayning the health of the one, & the health of the other.

Mat. Yea indeed, there is great likeness. For, as in the sicknesse of the body, there be three degrees to the obtaining of health, that is to say, the

1 Knowledge of the sicknesse.

2 The knowledge of the remedie.

3 And the applying of it.

So also it fareth with our spirituall sicknesse, sinne, For, whosoever knoweth that sicknesse, is come to the first degree of health. If he know the remedie which is Christ, he is in the second. But all this is to no purpose, except the remedie be applied by faith.

Theoph. Let vs therefore come to the third. What is it properly to belecue in God?

To belecue
in God,

Mat. When we speake of God, we say that we beleue three maner of waies.

1 First to belecue one God.

2 Secondly to belecue God.

3 Thirdly to belecue in God.

Whereof the first two degrees are they, by the which at length we come to the third.

To belecue one God, is as much to say, thou beleuest that there is one God.

To belecue God, is to beleue that God is true concerning his promises declared in his word.

To beleue in God, is according to those promises to put thy whole trust and hope in God: which belongeth to the faithfull onely, who by true faith apply those promises to themselves.

Theoph. Thou dost then account them infidels, that stand still in the first or second degree.

Mat. I do indeed: for they beleue no more then the devils themselves do.

Theoph. Thou hast satisfied me, we are therefore to come to the parts of the Creede.

Mat. They are foure.

The parts
of the Creed

1 Of faith in God the Father.

2 Of faith in his son Iesus Christ:

3 Of faith in the holy Ghost.

4 And concerning the Church.

Why our
faith is re-
ferred to
each person
by it selfe,

Theoph. But why is our faith distinctly referred to euery person by it selfe, seeing that it is one God, in whom we beleue?

Mat. That our faith may be the better strengthened
which

which is then done, when feuerally we perceiue what each person by his distinct propertie, hath wrought in our saluation. Our faith notwithstanding is referred to one God.

Theoph. How?

Mat. It is all one, as if a man shoulde say, I put all my hope and trust in one God, of whose loue I can not doubt: For, whereas he is distinguished into three persons, euerie one of them confirmeth in me the assurance of that loue. For the Father hath both created me by his omnipotencie, and doth also guide me by his mercifull prouidence. The Sonne hath redeemed me by his death, reconciled me to God the Father, and euen now maketh intercession to him for me. The holy Ghost by his diuine power hath sanctified me, and ioined me with Christ & his Church that with it I might be partaker of all his giftes, vntill he bring me vnto eternall life.

The first part of the Apostles Creede, which is of faith in God the Father.

Theoph. In this exposition of the Creede, which thou hast euen now made, there be some few things whereof I will aske thee. I will keepe the order of the parts in propounding my questions.

I wil therefore begin with God the Father, by whose gracious prouidence, thou saidest that we are ruled. First I demaund therefore, whether the Father onely created vs?

Whether
the Father
onely crea-
ted vs.

1.

2.

Secondly why thou makest here mention of his mercifull prouidence, whereof there is no one word in the Creede. Now answer me to the first.

Mat. Those three persons for as much as they haue all one essence, namely the Godhead, and therefore are one God, do nothing apart, or a sunder one from the other. Therefore, both in our creation, redemption, & sanctification, euery one of the persons wrought according to their distinct propertie.

Theoph. In those three diuine workes, shew me this distinctly.

Mat. Concerning the creation, the Scripture doth teach vs, that the Father made all things by his word, that is to say, by his Sonne, and by his spirit. Concerning our redemption, the Father (saith Christ) so loved the world, that he gaue his onely begotten Sonne to the death for our redemption, which death the Son suffered by the power of the holy Ghost. The same also is to be vnderstood of our sanctification, whereof the Father is as it were the beginning. For Christ prai-
ing for the faithfull, saith: Father sanctifie them. The matter of our sanctification is in the Sonne, for he ad-
deth; I sanctifie my selfe, that they also may be sancti-
fied. And the holy Ghost is as it were a conduit, through
the which that holinesse floweth from Christ, which is
the head, into vs that are his members.

Psal. 33. 6.

Iohn. 3. 16.

Job. 9. 14.

To
in

Iohn. 17.

17, & 19,

Theoph. How commeth it to passe then, that the scrip-
ture ascribeth creation to the Father, redemption to
the Sonne, and sanctification to the holy Ghost?

Mat. It is in respect of our rudenesse, because the
worke of the Father is more manifest & euident in the
creation, the worke of the Sonne in the redemption,
and the worke of the holy Ghost in the sanctification.
For, in the creation the Scripture setteth the Father
before vs as some mightie king commaunding.

Why the
Scripture
ascribeth
the creati-
on to the
Father.

Gen. 1.

Phil. 2. 7.

Tit. 3. 6.

1. Cor. 6. 19

Act. 4. 24.

Rom. 4. 9.

1. Cor. 12. 3.

In the redemption, it setteth forth the Sonne, which
manifested himselfe vnto men in the flesh, wherein he
suffered death for vs.

In the sanctification it setteth forth the holy Ghost,
which declareth his diuine vertue and power whereby
he dwelleth in vs. Hence it is that the Father is called
the creator, the Sonne our Lord, that is to say rede-
mer, and the Spirit holy, to the end we may vnderstand
that we are sanctified of it.

How Lord
signifieth
redeemer.

Theoph. Wherefore sayest thou, that when the sonne
is called our Lord, it is all one as if a man did call him
redeemer?

Mat. Because he hath gotten this Lordship by his
redco-

redeeming of vs. For, so hee hath deliuered vs from the tyrannie of the Diuell, and made vs subiect to his owne kingdome.

Theoph. I had thought the holy Ghost had therefore beene called holy, to note the holinesse wherewith he is indued.

Mat. Surely in that sense hee cannot be called holy more then the Father, or the Sonne, who it is certaine are also holy: But therefore hee is called holy, in respect of the holinesse which he worketh in vs. Why the holy Ghost is called holy.

Theoph. Touching the first part, I require no more. I come therefore to the other. Wherefore thou makest mention of the gracious prouidence of God, whereof this confession of our faith maketh no mention at all.

Mat. The prouidence of God is ioyned to the creation with so neare a band, that of the one, the other doth necessarily follow. For it is altogether contrarie to the nature of God, to neglect all thinges after hee had once made them, especially when we speake of the elect, for whose saluation he gaue his onely begotten Sonne vnto death. Howsoeuer therefore God do guide all thinges by his prouidence, as it is before declared of vs, yet after a speciall manner hee looketh vpon the faithfull, to bee present in their necessitie, and to deliuer them from dangers, whom whosoeuer toucheth, toucheth the apple of his owne eye. Now all these things are planely comprehended in the article, which is of the faith in God the Father. Of the prouidence of God toward the faithful.

Theoph. Go to therefore, handle each point by it selfe.

Mat. When wee call God father, it is first indeede in respect of Christ, which is his onely begotten Son. Notwithstanding from thence we gather, that he is a father to vs, whom through him, or for his sake, he hath adopted and taken for his children. Therefore the name of Father doth secretly containe in it, the loue of God towards vs. He is called omnipotent, not so much that we should know that he is able to do what- I beleue in God the Father.

Omnipotent.

Mat. 19.16
Maker of
heaven and
earth.

Act. 4.24.

Psal. 56.4.

Psal. 23.4.

Mat. 10.30

Iob. 1.12.

Mat. 8.31.

foeuer he will, as, because he not onely wisheth vs, wel, but also can do his owne pleasure, so as nothing can keepe him from being present with vs.

Finally, he is saide to bee the maker of Heauen and Earth, not onely to teach vs that all things in heauen and earth were made by him, but also to shew, that hee hath all things vnder his hand, to be a helpe vnto vs if neede be. And that he doth so bridle the deuill, and all our enemies, that they cannot hurt vs. Therefore the faithfull do not in vaine put their trust in God, but with Dauid may say: The Lord is with mee, I will not feare what man can do vnto me.

Although I should walke in the valley of the shadow of death, I will feare none ill, because thou art with me.

Theoph. But often times it falleth out, that the faithfull are most cruelly handled by their enemies.

Mat. That neuer commeth to passe but by the will of God, without whome not one haire can bee pluckt from vs. Whereupon it is, that hee which lo-ueth vs (for hee is our Father, and also is omnipotent) doth not suffer them so much as that, but to our good.

Theoph. Were it not more fit, if wee said according to the common receiued opinion, that these were only by the sufferance of God, and not by his will?

Mat. No man can separate the sufferance of God from his will, but hee doth manifest iniurie vnto God, and taketh from vs a chiefe part of our comfort.

Theoph. Why so?

Mat. Because by that meanes God should be made idle, and a l occasion of putting our trust in him should be taken away. And indeede the state of the faithfull were most vnhappy, if they lay open to the assaultes of raging Sathan, and to the blouddie lust of the vngodly. But the holy Scriptures teach vs farre otherwise that the diuell could do nothing to Iob, before he had obtained leaue of God. Also that he coulde not enter into swine but when Christ bad him. And that the

wicked

wicked be in the hand of the Lord. That Sennacherib the enimie of Gods people, was a rod of Gods wrath, and the staffe of his hand.

Psal. 17. 14.

Isai. 10. 5.

Theoph. But how can it be, that euill things should be done by the will and appointment of God, and he allow them not? is not this altogether vnworthie of God? Moreouer if that were true, the wicked should be without fault, seeing that when they do euill, they execute the will of God.

Mat. Although euill things can not be done without the will and appointment of God; yet he neither willeth nor alloweth them, so farre forth as they be euill, but rather abhorreth them, as cleane contrarie to his nature. But the good which by his maruailous wisdom he bringeth out of those euils, he both willeth and alloweth. Which may be seene in the verie death of Christ, whom Peter affirmeth to haue beene deliuered by the determinate counsel and foreknowledge of God, out of the which he brought the saluation of the world, although he neither allowed the treason of Iudas, nor the wicked enuie of the Iewes.

Psal. 5. 5.

Act. 2. 23.

Hereupon it is, that notwithstanding the wicked do the will of God, yet are they no whit the lesse guiltie before him. For they haue no purpose to do it.

Theoph. Therefore vnlesse I be deceiued, the wicked do not the will of God, but God doth his will by the wicked.

Mat. Thou iudgeth rightly. For the purpose of the wicked in doing the will of God, is far vnlike the purpose of God himselfe. Which Isaiah himselfe doeth plainly note, speaking of Sennacherib. For, after that he had said, that he was the rod of Gods wrath, and the staffe of his hand, whom he sent to a dissembling nation, whom also he would command to pray and to take the spoile of the people of the Lordes wrath, straight way he addeth: But he thinketh not so, neither will his heart esteeme it so, for he imagineth to destroy and to cut off not a few nations.

Isay. 10. 7.

Theoph. God then is the maruailous workman which

can vse any instrument to do his worke by.

Mat. Yea indeed, he vseth both good and euill to his glorie, but in farre vnlike respect. For, he guideth the affections of the former, namely of the Angels and of the faithfull, by his holie spirite, so as the work which he doth by them is altogether good. But the other, that is to say, the diuell and the wicked, are moued by their owne malice, and so they do wholly differ from God, who neuerthelesse by his wonderfull wisdom doth so guide their actions, that in the end they fall out vnto his glorie.

Theoph. This doctrine excellently agreeth with that which I haue heard of thee more then once: namely that the sinnes of the wicked be from themselves, but while as sinning they do this or that thing, that is of God.

Gen. 9. 6.

Isai. 33. 1.

Mat. Thou gatherest well. For, so doth God execute his iudgements. For he punisheth sin with another sinne, and for the most part with a sin of the same kind. As murther with murther, theft with theft, according to the vnchangeable sentence pronounced by himselfe. Whosoever sheddeth man his bloud, by man his bloud shall be shed. Woe to thee that spoilest; when thou hast made an end of spoiling, thou shalt be spoiled.

Theoph. But oftentimes it falleth out that the wicked prosper, so as they be free from all aduersitie, yea from deserued punishments, and the godly euery where be pressed downe with afflictions.

Mat. Indeed, God punisheth some sinnes in this world, that both his prouidence and iustice may appeare, for else he might seem not to care what men did. And againe, he leaueth many things vnpunished, that we may vnderstand, there is another life after this, wherein he will most seuerely reuenge all the sinnes of men, yea with the greatnes of punishment recompence his long patience toward them: wherewith by his innumerable benefites he called them to repentance.

But concerning the afflictions of the godly, when
God

God sendeth them, he hath regard both to his owne glorie, and to our saluation. For, according to the saying of the Apostle, all things work together for the best vnto them that loue God. I omit that there may be many Hypocrites among the faithful, whose sinnes God doth worthely punish. *Rom. 8.28.*

Theoph. But what profite may the faithfull reape by their afflictions? *Of afflictions.*

Math. What profite? not one kinde but manie, which for the helpe of memorie, I will bring into fixe heads.

Theoph. Declare the first.

Mat. By them God bringeth vs to humilitie, while by our owne experience he prooueth, that whatsoever goodly thing we wondred at in our selues is nothing. Hereupon was that speach of Dauid, With rebukes thou chastisest men for iniquitie, thou makest his beautie to consume as a moth: surelie euery man is vanitie. *The first vse of afflictions, humilitie, Psal. 39.11.*

Theoph. What is the cause that God doth so humble vs?

Mat. 1 First, that all glorie and praise may be giuen vnto him alone.

2 Secondly, that we may put away that same vaine confidence which naturally sticketh within vs, so to fly to him alone; and to put our trust in him.

3 Last of all, that we may be the better prepared to receiue his gifts, which he giueth not but to the humble. *1. Pet. 5.5.*

Theoph. Come to the second point.

Mat. By afflictions God calleth vs to true repentance. For when he chastiseth our sinnes, he doth this to make vs vnderstand, how much he detesteth sinne, wherein we do not a little flatter our selues, that so also we might detest them. *The second vse of afflictions, repentance.*

Moreouer, with this he tameth the rebellion of our flesh, euen as husband-men are wont to tame their stout cattell with the plough, and daily more and more teacheth vs obedience: Hereupon Dauid saith, It

Pf. 119. 71. is good for me that I was afflicted, that I may learne thy statutes.

Theoph. This bringeth that to my remembrance, which before this time I haue heard of thee: namely that God by afflictions doth correct our vices, that he may allure vs vnto vertue.

Mat. Thou sayest well. For, euen as iron if it be not occupied is marred with rust, and the earth except it be dressed bringeth forth onely briars and brambles. So also the godly, if they be not exercised with diuerse afflictions, do as it were fall a sleepe in their pleasures, and become dull and slow to Gods seruice, so as in steede of fruites befitting repentance, they bring forth nothing but vanitie and folly. Therefore the Apostle sayeth to the Hebrewes: ettery affliction for the present time seemeth not ioyous, but greuous, but afterwarde it bringeth the quiet fruit of righteousness vnto them that are thereby exercised.

Theoph. It is now time to come to the third point.

The 3. fruit
of afflicti-
ons, pittie to
others.

Mat. By afflictions God worketh this in vs, that we learne to pittie such as be in distresse. For no man hath compassion or suffereth with another, who himselfe hath not suffered before. By this argument the Apostle to the Hebrewes prooueth, that Christ will haue compassion vpon our afflictions, and that he will be our aduocate, with his Father. These be his wordes: we haue not an high Priest which cannot be touched with the feeling of our infirmities, but such a one as was in all thinges tempted in like sort, yet without sinne.

Theoph. Go forward, declare vnto me the fourth point.

The fourth
use of afflict-
ions, praier.

Mat. By afflictions, the Lord shaketh off our drousinnes, and doth stirre vs vp to earnest praier. In so much as not without good cause, afflictions be called the schoole of the holy Ghost, where we are taught to pray wel. The Lord also commandeth vs to pray in the time of trouble, and promiset that we shal be heard.

Call

earne **Call** vpon me in the time of thy trouble, and I will de- *Psa. 50. 15.*
 liuer thee, and thou shalt glorifie me. Which all the
 faithfull do often proue true in their owne experience. *Psal. 34. 19.*
 For, as the same Prophet saith: the Lord is near those
 that be broken in heart, & wil saue the cōtrit in spirit.

Theoph. That is a most excellent vse of afflictions.
 Now declare the fift.

Mat. By them the Lord bringeth our faith to light,
 that we may be confirmed in it: For Peter saith, that it
 is tried no otherwise, then gold is tried in a fornace of
 fire: which similitude is most fit. For, as the fire either
 consumeth base things, as it doth wood or straw: or else
 hardneth, as it doth the clay; but precious things, such
 as be gold and siluer, it melteth and cleanseth: so there
 be diuerse effects of afflictions, according to the varie-
 tie of the persons to whom they be sent. For, they do
 either consume the wicked through impatiēce, or else
 they harden them through despaire.

The fift vse
 of afflictions
 the triall of
 our faith.
1. Pet. 1. 7.

1 On the contrarie side, they soften the hearts of the
 godly to call vpon God.

2 They cleanse their hearts, for as much as by affli-
 ctions our concupiscence is mortified.

3 Finally they trie our faith. For, while the Lord
 doth temper the bitterness of them with his loue and
 gentleness, he causeth vs to take them patiently, and
 to fashion our selues to his most holy will, by the which
 meanes our faith is manifested. Hereupon Iames cal-
 leth afflictions by the name of temptatiō. Blessed is the
 man which endureth temptation. For when he hath
 bene tried, he shall receiue the crowne of life. Where-
 unto also that is to be referred, which is spokē of Paul:
 that affliction bringeth forth patience, patience expe-
 rience, and experiēce hope. For this the Apostle mea-
 neth, that God by the comfort which he giueth vs in
 afflictions, by experience proueth vnto vs the truth of
 his promises, by the which we are for the time to come
 confirmed in the hope of eternall life.

Jam. 1. 12.

Rom. 5. 3.

Theoph. Indeed the former fower verses of afflicti-
 ons are most excellent, & this fift is nothing inferiour.

The sixt vse
of affliction,
the renoun-
cing of the
world, and
desire of e-
ternall life.

Hasten therefore vnto the last.

Mat. By afflictions God wil call our minds away from these earthly things, that we may earnestly desire the life to come. For the Israelites if they had not bin ill intreated, both in Egypt, and in the wildernesse, would neuer haue throughly thought vpon going to the land of Canaan, which was a figure of the heavenly inheritance. Therefore God doth as a careful nurse, who when she would weane the child, layeth some bitter thing vpon the teat, to cause the child to hate and abhor it.

*Heb. 12. 5.
6. 7. 8.*

Thou hast now how many waies afflictions be necessarie for vs. Thou seest therefore that we are not without cause warned by the Apostle, to beare the patiently, as sent from God our father, when he saith; My sonne despise not the chastening of the Lord, neither faint when thou art corrected of him. For, whom the Lord loueth he chastiseth, and scourgeth euery sonne whom he receiueth. If you endure chastening, God offereth himself vnto you as vnto sons. (For what sonne is there whom the father chasteneth not?) But if you be without chastening, whereof all be partakers, verily you are bastards and not sonnes. Moreouer we had the fathers of our bodies chastisers of vs, and we did them reuerence, should we not much more be in subiection to the father of spirits, that we might liue? For they indeed for a few daies corrected vs after their own pleasure, but he chastiseth vs for our profit, that we might be partakers of his holinesse.

Theoph. There is no cause then, why the faithfull in this world should looke for all prosperitie.

Mat. True, vnlesse they will deceiue them selues: for otherwise it were necessarie, that

1 The deuill should be without enuie.

2 The world without malice.

3 And we our selues without sinne.

But the Deuill will alwaies burne in enuie against the faithfull. The world with malice and mad hatred, and our sinnes will minister sufficient matter vnto God, (who in the meane time hath care of our saluation) to giue

giue the raines vnto those our enemies, to molest and trouble vs. Wherefore according to the saying of the Apostle, let all such as desire to liue godly in Christ Iesus, make their accompts, that they shall suffer persecutions. Adde hereunto, that prosperity is not alwaies profitable for vs, nay oftentimes it hurteth vs.

2.Tim.3.12

Of prosperitie.

Theoph. Why so?

Mat. Because often it hindereth our saluation, for it bringeth forth fruits, altogether contrary to those, which we reckened vp euen now.

2 For, it maketh vs proud and insolent, and keepeth vs from the acknowledging of our sinnes.

3 It stirreth vs vp to serue our owne wicked lusts, and it is vnto them, as a baite, wherewith they are more and more set on fire.

4 It maketh vs negligent in praier, and as it were putteth out in vs the desire to pray.

5 It prouoketh vs to impatience, and wrath, and maketh vs void of the affection of mercie.

6 Finally, it maketh vs drunken with the loue of our selues, and of the world, & draweth vs away from the meditation of the heavenly life. Therefore, not without cause the Scripture testifieth, that we must through many afflictions enter into the kingdome of God. Now these in the holy writings, are not seldome called strikings, to the end we might know them to be as it were certaine spirituall medicines, which be diuersly administred by God him selfe the best spirituall Physition, to sundrie purposes, according to the qualitie of our sicknesses and necessitie. Notwithstanding, he dealeth alwaies so gently with vs, that he suffereth vs not to be tempted, aboue that we are able to beare. For, while he chastiseth vs with the one hand, he doth lift vs vp with the other, and causeth, that the issue of the affliction is alwaies happie. And so he declareth his goodnesse to vs in aduersitie, aswell as in prosperitie. For, often, he tempereth them both together, or sendeth them by course, least we should be too much puffed vp with prosperitie, or throwne

Act.14.22.

1.Cor.10.13

Psal. 30.5.

downe with aduersitie. Hereupon the Prophet saith: weeping may abide in the euening, but ioy commeth in the morning. And that more is, he vseth this course of things, that we may the more acknowledge, what the sweetnesse of prosperity is, & so be more earnestly bent to yeeld him thanks. For, as it is in the prouerbe:

*Sweet things deserued hath not he,
Which before did bitter neuer see.*

Theoph. Hitherto thou hast declared certaine verie excellent points concerning afflictions, which if they be earnestly fixed in our minds, they wil bring no smal comfort, nor a litle stirre vs vp to patience. Now these vnlesse I be deceiued, are

1 First, that afflictions come not to vs, but by the will of God.

2 That they be sent vnto vs from God to our good.

3 That God will assist vs to the patient bearing of them.

4 That God promisetht vs a blessed issue, yea at length a full deliuerance.

5 Finally, that by meanes of them, prosperitie is made more pleasant and delectable.

Psal. 103.
8.9. &c.

Mat. Thou passest ouer the chiefe point, that is to say, the fatherly loue that God sheweth euen the when he doth chastise vs, for he alwaies dealeth mercifully and great with vs in the very afflictions. Which thing Dauid witneseth in these words; The Lord is merciful and gentle, slow in wrath, and gentle in goodnesse. He is not wont to chide alwaies, neither will he keepe his wrath for euermore. He hath not dealt with vs according to our sins, neither hath he rewarded vs according to our iniquities. Because according to the height of the heauens aboue the earth, so great is his goodnesse vpō them that feare him. As far as the East is from the West, so far hath he remoued our sins from vs. As a father hath compassion on his children, so hath the Lord compassion on them that feare him. For he knoweth wherof we be made, he remembreth that we are but dust.

Theoph. Why callest thou this the chiefe point?

Mat. Be-

Mat. Because vnlesse that loue of God be before our eyes in our afflictions, there can nothing else be to any purpose: On the other side, if this go before, and the other which thou euen now reckenedst vp do follow, either I am greatly deceiued, or else there is no affliction so hard, which a faithfull man may not be able to overcome, especially if it be to be suffered for the testimony of the truth of the Gospell.

Theoph. Why so?

Mat. There may fve causes be alledged, besides those which thou hast heard alreadie.

Afflictions
for righte-
ousnesse.

Theoph. My heart desireth to heare them.

Mat. The first is this, that by afflictions for righteousness sake the Lord vouchsafeth vs the honor to be Martyrs that is to say, witnesses of his truth. And so he turneth the punishment ioyned with shame which we haue deserued, into most glorious sufferings. Whereupon Peter speaking of them, said: that it is better, if so the will of God be, that doing well we should be punished, then doing euill.

1. Pet. 2. 19.

2 Another is, that by them we are made like, not onely to the holy Patriarches, Prophets, Apostles, and other Martyrs, which liued before our times: but also to Christ himselfe, which hath set himselfe before vs as a pattern of the; with whom (saith the Apostle) we shal no otherwise be glorified, except we suffer with him.

Rom. 8. 17.

2. Tim. 2.

12.

3 The third is, because the glorie of God, which ought to bee farre dearer vnto vs, then our owne life, is thus not a little aduanced: for, it cometh to passe, that the very enemies of the Christian trueth, are called to the knowledge of Christ, and the weake be confirmed in it, by our constancie, and open confession of God his name. Therefore it was well said of one of the auncient fathers, that the bloud of the Martyrs is the seede of the Church.

Tertul in
apol. adu-
gent.

4 The fourth is, that while we be made partakers of Christes sufferings, the spirit of God resteth vpon vs, wherewith we are maruellously comforted. For, as the sufferings of Christ abound in vs, euen so through

1. Pet. 4. 14.

2. Cor. 1. 5.

Christ aboundeth our comfort.

Mat. 5.12.

Luc. 6.23.

2. Cor. 4.17

Phil. 1.29.

Gal. 6.14-4

5 The fift is, because our reward is great in heauen, euen as Christ himselfe witnesseth, Yea he willeth vs to reioice and to leape for ioy in the midst of afflictions. Paule also saith the same in these wordes : The momentanie lightnesse of our affliction, causeth vnto vs a farre most excellent eternall weight of glory while we looke not on things which are seene but on things which are not seene. For the things which are seene are temporall but the things which are not seene, are eternall. Therefore we haue no occasion of heauinesse offered vnto vs by suffering in this sort : yea rather we ought to receiue great matter of comfort and ioy, as of the greatest good which is wont to be giuen of God, and as of a speciall gift which he giueth not, but to his elect, and most dearely beloued children. For Paule teacheth, that it is giuen vs not onely to beleue in Christ, but also to suffer for him. In another place also the same Apostle saith of himselfe; God forbid that I should boast in any thing, saue the Crosse of our Lord Iesus Christ, by the which the world is crucified vnto me, and I vnto the world.

The second part of the Apostles Creede, which is of faith in Christ.

Theoph. We haue spoken largely inough of the first part of the Creed, the matter therefore requireth that we come to the second: which is concerning the sonne, of whom thou saydest we were redeemed, and that he did continually make intercession for vs.

I do therefore demaund of thee, in which articles that redemption and intercession is contained?

**The founda
tion of our
redemption**

Mat. Indeede redemption hath chiefly the foundation in the article of the death, & passion of Christ, which is as it were the price of our redemption: For by it, ioyning thereto the resurrection, we were deliuered from the tyrannie of the Deuill, and brought into the libertie of Gods children, which Christ him selfe

selfe witnesseth in these wordes, The sonne of man is come into this world to giue his life a price of redemption for many.

Mat. 20. 28

Concerning his intercession: it is ioyned by Paule with the article of sitting at the right hand of God, as a part thereof. These be his wordes, what is he that shall condemne? It is Christ which is dead, yea rather which is raised vp from the dead, who also is at the right hand of God, and maketh intercession for vs. For because the sitting at the right hand of the father, is referred to the dignitie, whereunto he is aduanced with the father, by a similitude taken from kings, which are wont to place those at their right hand, that be most welcome and acceptable to them, and whom they desire to haue most honored, therefore doth he ioyne his intercession with it, to the ende we might know, that Christ bestoweth the great authoritie he hath with his Father in this, that by the benefite of his death, he might become mercifull vnto vs.

Rom. 8. 34.

Theoph. Forasmuch as in these three articles of the death, resurrection, & the sitting of Christ at the right hand of the Father, the chiefe pointes of our saluation be contained, why were the other articles put into the Creede, especially seeing it is a summe, & as it were an epitome or abridgement of the things which are to be beleueed to our comfort and saluation?

Why there be in the Creed more articles of Christ then these three.

Mat. It was that our faith might be the better defended, against the temptations of the deuill and the flesh.

Theoph. I do desire to haue these things declared by thee more at large, and to be instructed, to what temptation, each article of the faith is opposed or set against, that if at anie time neede shall be, I may make my vse of them.

Mat. The things which haue bene spoken by me in the former Chapter, of the person and office of Christ, there is no cause in this place to repeate. This onely I will shew, that each article is placed in most exquisite order, to the end we might acknowledge in

The vse of the articles of the faith against the sundry temptations,

Psal. 51. 7.

Ephes. 2. 3.

Mat. 1. 20.

Conceiued
by the holy
Ghost.

Mat. 1. 20.

Borne of
the virgin
Marie.

Gal. 4. 4.

Mat. 1. 13.

Gal. 4. 4.

Mat. 1. 13.

Gal. 4. 4.

Mat. 1. 13.

Gal. 4. 4.

Mat. 1. 13.

Gal. 4. 4.

Mat. 1. 13.

Gal. 4. 4.

Mat. 1. 13.

Gal. 4. 4.

Mat. 1. 13.

Gal. 4. 4.

Mat. 1. 13.

Gal. 4. 4.

Mat. 1. 13.

Gal. 4. 4.

Mat. 1. 13.

Christ, remedies against euerie knde of spirituall sicknesses, and against all the punishments which we haue deserued. As first of all, we indeede be conceiued in sinne by meanes whereof it is that wee are the children of wrath. The remedie against this euill, is that, which in the first place we beleue of Christ, namely, that he was conceiued by the holy Ghost, that we may know our conception to be sanctified in Christ, so as now euen from our first beginning, we are by him consecrated to God the Father.

Theoph. Why was it necessarie, that for these things Christ should be conceiued by the holy Ghost?

Mat. Because the naturall order of humane generation is defiled and corrupted, so as it was altogether necessarie, that the holy Ghost should haue the worke in that conception, to purge and cleanse the substance of the virgin of whom he was conceiued, and that thus he might be pure, and farre from the blot of originall sinne, wherewith if he had bene defiled, he himselfe should haue needed a redeemer and mediator, so farre should he haue bene from redeeming vs, and from being able to reconcile vs to God the Father. And hereunto, that there can be no ioyning of the Godhead, with that that is vncleane.

Theoph. Wherefore, hauing mentioned his conception, is it by and by added, that he was borne of the virgin Marie?

Mat. It was to teach vs, that he did not onely take our nature, as one which was made of a woman, as Paule speaketh: but also that we might know him to be that verie redeemer and Mefsias promised to the fathers: for as much as hee was borne of a virgine descending from Adam to Dauid, according to the Propheties of the Prophets, and that in the time and place by them appointed.

Theoph. Why was it necessarie that his mother should be a virgin.

Mat. That both in his conception and natiuitie, the worke of God might the more plainer appeare, and

and that there might be nothing whereby to darken it, neuer so little.

Theoph. Declare the other articles.

Mat. Because after our conception and birth, for the innumerable sinnes by vs daily committed, we had deserued to suffer euen in this life all manner of reproches and contumelies, and besides in time to come hereafter, most grieuous torments both in soule and bodie, it is expresly mentioned, that Christ suffered all those things for vs, when it is said, he suffered vnder Pontius Pilate: for vnder him, for vs in our steede, he was bound, railed vpon, beaten and crowned with thornes. Moreouer, we had deserued most cruell death with reproch and shame, this also christ suffred for vs: For he was crucified betweene two theecues, which kind of death was accursed of God himselfe, for it was appointed for euill doers & wicked men. But by dying he ouercame death so as death is now to vs, not deadly, but making aliue. Moreouer, the Iudge is named vnder whom he suffered, not so much to proue the certaintie of the story, as to teach vs that Christ, notwithstanding he were most iust & innocent, was for vs condemned before an earthly Iudge, as a guiltie person, that by his most vniust condemnation, we should haue full absolution & discharge before the Iudgement seat of God.

Suffered vnder Pontius Pilate.

Crucified.

Mat. 27.35

Dead.

Mat. 27.50

Theoph. I desire to haue that more largely declared by thee, which I heard euen now of the death of Iesus Christ; namely that by dying he ouercame death, so as it is not now deadly vnto vs, but making aliue.

How Christ brought death to death.

Hos. 13.14.

Mat. That thou maist vnderstande these thinges rightly, it is to be known, that death when it would haue swallowed vp Christ, in whom is the fountain of life, was it selfe swallowed vp of him, so as he became deadly to death, according to the Prophecie of Hosea; O death I will be thy death. Seing therefore by the death of Christ death is swallowed vp in victorie, now the faithfull are deliuered from the tyranny of it. There is no cause then why we should feare it, nay rather let vs be bolde to prouoke, and as it were to chalenge death with the A-

1. Cor. 15.
54.

Death deli-
uereth the
faithfull
from innu-
merable
deaths.

postle crying out, O death where is thy victory?

Theoph. But it doth still daily exercise his tyrannie vpon the faithfull, for it killeth them.

Mat. Nay rather cleane contrariwise: For while it seemeth to kill them, it deliuereth them from a thousand deaths, that is to say, from the innumerable troubles of this world, to the end they may liue most blessedly in the heauens.

Theoph. Let vs goe forward to the rest

Mat. We had deserued, that our bodies after death, should be thrust into the graue, which is deaths prison, and that our soules should be cast downe into hell, to be tormented with euerlasting paines.

Christ, that he might remedie both the euils, would haue his body buried, that so he might pursue death it selfe being readie to die, into his owne hold, that is to say into the graue: whose nature therefore he changed so as it is no more to vs the gaile of death, but a place appointed of God, wherein our bodies are kept against the daie of the glorious resurrection.

Act. 7. 60.

1. The. 4. 13

For this cause the scripture affirmeth, that the faithfull departed, are not dead but a sleepe. Whereupon it came to passe, that the fathers of the primitiue Church named those places wherein the bodies of the faithfull were buried *κοιμνη τειρα*, that is to say, sleeping places.

He descen-
ded into
hell.

Mat. 26. 38

Moreouer, Christ would tarrie in the graue some daies that so it might certainly appeare, that he was dead indeede. But then he descended into hell for vs, when he endured those most extreeme torments and sorrowes, euen the wrath of God, which we had deserued, Now those were the euerlasting punishmentes, which we should haue suffered:

Vpon the feeling of these sorrowes, he sweat bloud in the garden, and not for feare of bodily death, for otherwise he should haue beene the most fearefull of all other men.

Luc. 22. 44

Mat. 27. 46

Moreouer these sorrowes caused, that in the verie agonie he cried out; my God, my God, why hast thou forsaken me? Yet, not that God euer forsoke him, but because

because hee was in our stead, and offered himselfe to his Father as a baile for vs, it was necessarie that his diuinitie should be hidden for a time, vntill the humanitie had suffered al the thinges, which both here and in the world to come we had deserued. Howbeit the punishment which in respect of vs was eternall and endlesse, in Christ was made temporarie and hauing ende, because he himselfe is eternall and infinit, and therefore he put an end to those euerlasting punishments, wherunto we were accursed.

Theoph. But this article of Christes descending into Hell, is placed in the Creede after his buriall: wherefore it seemeth, that it cannot be referred vnto those paines which he suffered before death: for the order it selfe is against it. Moreouer, this selfe same thing seemeth to bee contained in another article, euen in that he suffered vnder Pontius Pilate, in which words, not those paines onely are to bee vnderstood, which hee suffered in his bodie, but those also which he suffered in his soule.

Mat. This article of Christs descending into Hell, cannot otherwise be expounded, but as it hath beene expounded of me: for if it be referred to his buriall: as some would haue it, bringing for the confirmation of their opinion those places of Scripture, wherein the graue it selfe is called by the name of Hell, it shall bee nothing else, but a repetition of that which is farre more plainely set out in the former Article: which indeede doeth not agree to so shorte a summarie as the Creede is. Much lesse is this article to be vnderstood, of Christes soule going downe into the place of the damned. For Christ said to the theefe, this day shalt thou be with me in Paradise. Moreouer, there was no such thing further required, for as much as all things were finished vpon the Crosse: for he said a little before his death: it is finished. Concerning the order or method, it hath beene before declared by vs, that they which wrote this Creed looked vnto this, that in each article they might set before vs, the seuerall remedies, which

Luc. 23. 43.

Iohn. 19. 39

The order
of the arti-
cles which
respect
Christ.

be ministred vnto vs by Christ, against all kindes of temptations and spirituall diseases. Therefore they would not onely expresse the paines which he iuffered in his bodie, but also the fearefull torments which he suffered in his soule, and which vnto vs are most terrible, for these we haue deserued to endure for euer in Hell it selfe: the temptations whereof farre exceedeth that which ariseth of the afflictions of this life, yea and of bodily death. Wherefore hauing comprehended all these paines generally in this Article; hee suffered vnder Pontius Pilate, afterward they would handle them particularly, And first of all, those which he suffered in body, in these wordes, Hee was crucified, dead, and buried: for they purposely ioyned his buriall, that as it were in one rowe they might comprehend all thinges, which appertaine to the abasing of his bodie. Which being declared, they added those horrible tormentes, which he suffered in his soule, in these words; Hee descended into Hell. Which they did, to the end we may vnderstand, that Christ when hee had suffered all the things, which we should haue suffered in Hell, did as much, as if by a locall descending, hee had descended into Hell it selfe; and that therefore we are free from it.

Theoph. Now do I verie well allowe the exposition of this article which you haue deliuered, as that which bringeth vs no small comfort. Yea I doe verie wel like the order it selfe. For it is easier to apply the sufferings of Christ to our selues, when they are reckened vp in that order wherein we should haue suffered them, then in any other.

Mat. Thou iudget rightly: for the temptation of the second death, that is to say, of the punishments which abideth for vs in hell, is wont to come into our mindes, after the temptation of the first death.

Theoph. Declare vnto me the other articles.

The third
day he rose
again.

Mat. The resurrection followeth, by the which Christ ouercame, death, hell, sinne, yea and the Diuell himselfe, and triumphing over them, and leading them captiues,

captiues, he ascended into heauen, whither he is gone
vp with the greatest glorie, not so much for himselfe, as
thereby to open a way for vs, and to take possession of
it in our name, vntill our soules come to possesse it af-
ter death, and bodie and soule together after the re-
surrection. But because so long as we here liue, euen
after we are by faith made partakers of Christs gifts,
we fall into many sinnes, which are wont to trouble
our consciences, and to weaken our faith, it is by and
by added, that he sitteth at the right hand of the Fa-
ther, to the end we might know, and be assured of that
intercession which hath before bene mentioned. And
so we might vnderstand, that after he had once suffe-
red death vpon the Crosse for our sinnes, he doth con-
tinually offer the merit thereof vnto his father for vs,
and therefore causeth the father himselfe to be fauou-
rable vnto vs. Which thing Paule sheweth in these
words; Christ is at the right hand of the Father, and
maketh request for vs.

Act. 10. 46.
Eph. 4. 8.
He ascended
into heauen,
Act. 1. 9.

And sitteth
at the right
hand of God
the father
almightie.

Rom. 8. 34.

More, he vseth that great authoritie whereunto he
is aduanced, to the gouernment & help of his church,
against all the hurts that might come vpon it, and to
the accomplishment of our saluation. Finally, because
(such is the weaknesse of our faith) some feare of con-
demnation may assaile our mindes in that last day,
wherein the Lord will render to euery one according
to his workes: therefore that this temptation may be
met with, it is said further; that Christ which is our in-
tercessor, shall also be our iudge. And this is the mea-
ning of that article, wherein we beleecue that he shall
come to iudge quick and dead: euen that we might be
without all feare of condemnation; and contrariwise,
certainly know, that by the sentence of the Iudge him-
selfe, we shall obtaine saluation.

From thence
he shal come
to iudge
quick and
dead.

Theoph. Who are those quick, and dead? who thou
sayest shalbe iudged of Christ?

Mat. The quick, are they which at that day shall be
aliue, who also as Paule saith, shall be changed in the
twinkling of an eye; and the dead are they, whom

1. Cor. 15.
52.

death before shall haue taken out of the companie of the liuing.

Theoph. But is it necessarie, that the dead should rise againe in that day, of whom iudgement was giuen before, whether they be good or euill?

Mat. These things shall not let their appearing at that day, and that for two causes.

1 The first, because that first iudgement, pertaineth onely to the soule: but the latter to the whole man.

2 The other is, that that particular iudgement may be proclaimed before all men, and so there may be a more manifest declaration of God his righteousness. Therefore the Scripture affirmeth, that in that day both good and bad shalbe iudged by Christ according to their workes; which without doubt shalbe brought to light, as it were manifest testimonies, either of the faith, or the vnbelieve, lying hid in the heart, although faith it self, or vnbelieve in those that come to yeares, be speciall causes either of the saluation or damnation of men, as it is declared by the Iudge himselfe; He that beleeueth in me, is not condemned: but he which beleeueth not, is condemned alreadie, because he hath not beleeued in the name of the onely begotten Sonne of God.

Ioh. 3.18.

& 5.24.

Why christ's death is mentioned oftner in the Scriptures, then the other things he did for vs.

Rom. 5.10.

Rom. 4.25.

1. Cor. 15.14

Theoph. I do now at length acknowledge all the articles which appertaine to the faith in Christ, to be indeed profitable, yea necessarie to the establishment of our faith. I would notwithstanding know, why in the Scriptures his death onely is for the most part spoken of, as in that place of Paule, We are reconciled by the death of his Sonne.

Mat. By such kind of speeches, the Scriptures, desirous of breuitie & shortnes, of the chiefe part nameth the whole. Neuertheles, sometimes his resurrection also is ioyned because in it Christ ouercame death, wherupon it is, that the force of Christs death hangeth vpon his resurrection. For if Christ be not raised vp (saith Paul) our faith is vaine. This also is to be noted by the way, that the death of Christ is not seldome

ynder-

vnderstood by his blood, because that powring out of his blood, amongst other things, which he suffered for vs, is verie excellent and notable.

Theoph. Bring forth some testimonies for it.

Mat. They are to be found euery where in the holy writings. Peace being made by the blood of Christ, *Col. 1. 20.* by him he hath reconciled all things to him selfe; as well those that be in earth as those that be in heauen, that is to say, both those that be in the Church already receiued into heauen, as those that be yet in the militant Church below.

We were redeemed not with corruptible things, as siluer or gold: but with the precious blood, as of a Lambe without spot, and vndefiled, euen of Christ. We are iustified by the blood of Christ. *1. Pet. 1. 19. Rom. 5. 9.*

The third part of the Apostles Creed, which is faith in the holy Ghost.

Theoph. We haue proceeded farre inough concerning faith in Christ. Now therefore we must come to the third part of the Creed, which is of the holy ghost, whereunto thou diddest attribute, that it doth sanctifie vs, and ioine vs with Christ. But there be two things, which I wil propound vnto thee to be declared.

1 First, wherein that sanctification standeth.

2 Secondly, in what sence thou saiest, that we are by the holy Ghost ioined with Christ, for asmuch as euen now thou ascribedst that vnto faith.

Mat. The sanctification which the holy Ghost worketh in vs, standeth herein, that it amendeth the corruption planted in our mindes, and repaireth the decay of our soules, otherwise cast away and vndone by originall sinne.

Theoph. Declare to me the effects of that repairing.

Mat. First of all, it lightneth our mindes, so as we do acknowledge the true God in Christ, and yeeld him the worship due to his maiestie.

Secondly, it reformeth our hearts, working faith in

them, which pietie or godlinesse followeth, that is to say, the loue and feare of God, from whence also springeth repentance it selfe. For this faith which lieth hid in the heart, sheweth it selfe, as it were visible to the eyes. But the sanctification whereof we speak, is not seldome called by the name of regeneration.

Theoph. Why is it called also by this name?

Ephe. 4. 24.

2. Cor. 5. 17.

Mat. Because, when the holy Ghost by his grace and vertue worketh in vs, stedfastly to beleue the things, which in former times we condemned, and that truely repenting, we do the things which be directly contrarie to our former actions: we do in verie deede seeme to be borne againe, and to be made new men, as Paule speaketh. And verily then all the parts and qualities of our soule are so reformed, as they may seeme to be altogether changed.

What our
regeneratiō
or sanctifi-
cation is.

Theoph. Therefore this sanctification or regeneration, is nothing else, but the repairing of the image of God, which we lost in Adam.

Col. 3. 10.

Mat. Thou iudgeth rightly: and Paule himselfe testifieth this, when he saith, that we haue put on the new man, which is renewed into knowledge, agreeable to the image or likenesse of him that created him. But Christ is he, by whom that likenesse of God is brought from Heauen vnto vs, and communicated by spiritual regeneration, euen as Adam by carnall generation had made vs partakers of sinne with him.

Theoph. Thou speakest of two generations, verie much differing the one from the other, I meane the first which we haue from Adam, from that which Christ worketh in vs by his spirite.

Mat. Verily, by that first generation we are borne vnto sinne, but by this latter, we are borne vnto righteousness.

2 By the first we are borne children of wrath: by the latter, children of God.

3 By the first we are borne vnto death; by the latter vnto euerlasting life. And for this cause Christ said to

Iohn 3. 3.

Nicodemus, Except a man be borne againe, he cannot

not see the kingdome of God.

Theoph. Hitherto I haue heard what sanctification or regeneration is, namely that it consisteth in the vnderstanding of heauenly things concerning our saluation; and in the reformation of our heart & will, which causeth vs to belecue in God through Christ, & to obey him. But how is it that the Apostle whom thou citedst speaking of this repairing, maketh mention only of the vnderstanding, and not of the wil? For he saith, that we haue put on that new man, which is renewed into knowledge agreeable to the image of him that created him.

Col. 3. 10.

Mat. In that place indeed there is onely mention of knowledge, but vnder the name of knowledge are vnderstood both holinesse of life & reformation. Which also in another place, are by name spoken of by the same Apostle, when he saith; that that new man is put on which is created after God in righteousness & true holinesse. Thou seest that in those places, one part is taken for both, because they are at once or together reformed by the holy Ghost, although in diuerse manner. For to some he giueth more knowledge then reformation. And contrariwise to some others, more zeale and reformation, then knowledge.

Ephes. 4. 24.

Theoph. But how is it, that there be many also found, vnto whom there is giuen more then common knowledge of God, and of his truth, whose life notwithstanding is most wicked?

Mat. In deed I grant this, that God sometimes giueth euen to the vnfaithfull some knowledge of his truth, which also for the most part is coloured with great words, and externall shew. But it is not the right knowledge of the true God, which is alwayes ioyned with his obedience. Neither in deed can any man know him, but he is straight wayes beloued of him: but that loue cannot stand, except we do obey his commandements. Therefore Iohn saith, By this we know that we know him, if we keep his commandements. He that saith, I know him, & keepeth not his commandements, is a lyer, and the truth is not in him.

1. Ioh. 2. 3.

Theoph. But whether of those two is the better, either the knowledge of God, or the obedience of his commandements?

2. Cor. 3. 18.

Mat. Indeed knowledge is better then obedience in this, that it begetteth in vs both the loue and obedience of God: but especially for that by it we are transformed as the Apostle speaketh, from glorie vnto glorie, that is to say, as it were by certaine degrees, as that knowledge getteth increase in vs. Neuerthelesse, that image or likenesse of God, doth not so expressly shine in vs in knowledge, which for the most part lieth hid in the mind, as it doth in obedience, namely while we liue temperatly, iustly, and godly, for those excellent vertues declare vs not to be bastards, but the true children of God.

Theoph. Why so?

Mat. Because we are thought their children according to the flesh, whose likenesse we haue concerning the bodie: so are we accompted his spiritual children, whose spirituall likenesse we shew in our works.

Ioh. 8. 39.

44.

Theoph. Thou callest the wordes of Christ to my remembrance; wherewith he reproveth the Scribes and Pharisees, boasting them selues to be the children of Abraham. If you were Abrahams children, you would do the works of Abraham. You are of your father the Deuill, and the lusts of your father will you fulfill.

Math. 5. 45

Mat. Verie truely. Hereunto also may be referred that saying of Christ, which he addeth after that he had exhorted vs to holinesse of life: That you may be the children of that your Father which is in heauen. But this holinesse and reformation of life are effects and fruits of repentance, whereof mention was made before by vs, when we spake of sanctification.

Of Repen-
tance.

Theoph. Let vs therefore now speak somewhat of repentance, and first what is Repentance?

Mat. It is the hatred of sinne, and an earnest loue of righteousness, by the which we are continually stirred vp to abhorre our vices, and are moued to do good workes, not for feare of punishment, or hope of reward,

reward, but for that loue we beare towards God, which worketh in vs, that with a ioyfull heart wee are moued to the obedience, & with griefe goe astray from his commandements. And therein is the promise fulfilled made vnto vs of God by his Prophetes, namely that he will take from vs the stonie hart, in stead whereof he wil giue vs an hart of flesh wherein he will engraue his Law, that we may walke in his commaundementes. Hence it commeth, that the Law of God, which in former times was grieuous and hated of vs, is now not onely not grieuous, but most acceptable & delightfull, euen as it is written by the Prophetes.

Jer. 31. 33.

Ezec. 36. 26

Psal. 110.

14. 17. 47.

Theoph. How many parts of repentance be there?

Mat. Two. Namely,

1 The mortification or killing of the old man, that is to say, of the corruption which by reason of sin sticketh within vs.

2 And the resurrection of the new man.

The same also be the partes of regeneration, for it is necessarie, that the holy Ghost doe first kill all euils, and euen corruption it self, before it plant good things in our hearts. But that mortification hath it force from the death of Christ of whom when we are made partakers by faith he doth not onely blot all our sinnes, but also causeth that we acknowledge them, and being acknowledged, do hate them. Which thing Paule teacheth vs in these words: This we know, that our old man is crucified with Christ, that the bodie of sinne might be weakned, that hereafter we should not serue sinne.

Rom. 6. 6.

Moreouer the rising againe of the new man, which borroweth his force & efficacy from the resurrection of Christ, worketh strength in vs, by meanes whereof from the heart we apply our selues to the obedience of God, which also the same Apostle plainly teacheth, where he saith; We are buried together with Christ by Baptisme into his death, that as Christ is raised vp from the dead, into the glorie of the Father, euen so should we walke in newnesse of life.

Rom. 6. 4.

Theoph. Are then these two partes ioyned together

by so strict a band, that the former can neuer be seuered from the latter?

Rom. 6. 5.

Mat. They are indeed; for it is impossible that any man should be partaker of Christs death, but the same also is partaker of the fruit of his resurrection. The Apostle expressly affirmeth it; if we be grafted with Christ to the similitude of his death, euen so shal we be to the similitude of his resurrection. For this cause so often as the Scripture speaketh of repentance, it doth not only simply vnderstand, some grief conceiued for our sinnes, but reformation of life, and returning to a better course, which be witnessses of that sorrow lying hid in the heart. Therefore such as brag of repentance, & yet do not returne, nor giue themselves to amendment of life, are lyers, and do mocke God himselfe.

Theoph. Thou sayest truly, for in our common life, he should be thought to mock vs, that said he was sure he had done vs wrong, and yet in deed continued in the thing it selfe. I do rest satisfied in this doctrine of regeneration. But by it, that is not a litle confirmed which was before proued by thee in the Chapter of *Man*, namely, that man by his owne nature is the seruant of sin, which neither vnderstandeth heauely things that appertaine to his saluation, neither hath any freedom or power to do that which is good. For seeing those faculties and powers are giuen vnto vs by the spirit of regeneration, it is without doubt that we lacke them, and therefore that we are altogether vnable of our selues to belecue, or to do well.

*Of mans
free will,*

Mat. Thou gatherest well: But because this doctrine concerning mans Free will, before this time, being as it is at this day in controuersie, is notwithstanding of great force, to the establishment of the glory of God, and of our own saluation, although it hath before bin declared by vs, yet I will not thinke much to speak of it againe, and to confirme it by testimonies of the Scripture. And first of all, concerning the true knowledge of God & of Iesus Christ, which is the foundation of our saluation: Christ himself saith; No mā knoweth

eth the Sonne but the Father, neither doth any man know the Father but the Sonne, and he to whome the Sonne will reueale him. No man can come to me, except the father that sent me draw him. But concerning the wil, and that power whereby we do obey God, Paul saith: It is God which worketh in vs to will, and to performe it. Which also is confirmed of Christ himselfe, by a most fit similitude, in these wordes; As the branch can beare no fruit of it selfe, except it abide in the vine: euen so neither can you, except you abide in me. He that abideth in me, & in whom I abide, the same bringeth much good fruit, for without me you can doe nothing. Which things being so, what can man of himself belecue in the matter of Religion, but error and lies? what is he able to do when the question is of worshipping God, but all manner vice and wickednesse? I wil ad a place out of Paule, wherein all this doctrine in one word is plainely set downe. You were dead in sins and trespasses. He saith not you were sicke, so as some little life was left in you, but you were altogether dead. The selfesame thing also he confirmeth afterward, when he saith: that we are raised vp from the dead, when God doth regenerate vs. If therefore the vnregenerate man be spiritually dead in sinnes, it followeth that he hath no more vnderstanding in thinges pertaining to eternall saluation, then hath a dead man in the thinges of this life:

Moreouer if a man vnregenerate be spiritually dead in sinnes, he hath no more power to do a good deede, then a dead man hath to do the actions of the body.

Therefore euen as our soule giueth life to the body, so also the spirit of God is the life of our soule, being otherwise dead, and vnable to belecue or do any thing that is good.

Theoph. Although I do wholly giue consent to this doctrine, which I see hath expresse grounds in the holy Scriptures, yet I will propound vnto thee a certaine obiection, sometimes put forth to thy selfe: about the answering whereof, I found no small difficultie: name-

ly that God seemeth to mocke vs, which so often by the Prophets exhorteth vs to turne vnto him, and to keepe his commandements, if it were not in our power, at least in some part to doe this.

Furthermore, that exhortations be made in vaine, the vse of admonitions is but needlesse, and that reproofes are but ridiculous, if it were not in the power of the sinner not to sinne.

Mat. They that measure the strength of man by Gods commandementes, be altogether deceiued. For **Mat. 22. 37** Christ commandeth vs: Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy minde. And againe, Be you perfect, as your father which is in heauen is perfect.

But what is he which confesseth not, that he can neuer come to that diuine perfection, nor loue him with that loue that is due?

*In Enchiri.
ad Lauren
de gratia
& lib. arbit*

Therefore as it is notably written by Austen, God commandeth the things which we cannot do, that we might know what we ought to aske of him.

Ier. 31. 18.

Eze. 18. 30

Ioel. 2. 2.

Confess. 1. 10

Which indeede may appeare euen by this, that euerie where by the Prophets, the Lord commaundeth vs to turne vnto him, and to repent vs of our finnes. But Ieremie answereth, correct me Lord, and I shalbe corrected: when thou diddest correct me, I did repent. For this cause the same Austen, which handled this doctrine of free will most excellently, writeth in another place, O Lord giue me that which thou commandest, and commaund what thou wilt.

Theoph. Indeeede this is a solution or answer to that obiection, not to be despised.

Mat. I doe ad, that it may be gathered out of Paule, that exhortations to holinesse of life, haue not their foundation vpon our naturall powers, but vpon the promise of God, wherein he promiseth to be with vs, not to helpe our Free will in part, but wholly and altogether himselfe alone to make it good in vs.

Theoph. Bring some places out of Paule, for the confirmation of this doctrine,

Mat.

Mat. Writing to the Thessalonians, when he hath admonished them to liue, blamelesly, iustly, and soberly, in loue & in patience, he praieth to sanctifie them; to the end they might be able to performe those things: & at length saith; Faithfull is he that hath called you, which will also do it. In another place also, after he had exhorted the Philippians, to worke out their owne saluation with feare and trembling, presently he addeth: For it is God which worketh in you both the will and the deede, euen of his good pleasure.

Thess. 5.
23. 24.

Phil. 2. 13.
13.

Theoph. What vse is there of exhortations, admonitions and reprehensions to the vnbeleeuers?

Mat. They shall be a witnesse against them, when they come to the iudgement seate of God: For they shall the more be conuincéd of rebellion against God, and of the hardening of their owne hearts.

Theoph. I am now well furnished against those, that shall hereafter set vpon me with that obiection.

To conclude, it seemeth to me, that this doctrine may falie be referred to that, which sometimes I haue heard of thee; namely that all the finnes of men be of themselves, & not of God: but that their good works, if they do anie, be not of themselves, but of God.

Mat. True. Neither is there anie cause, why we should feare to receiue this for true doctrine, forasmuch as it tendeth both to the glorie of God, and to the throwing downe of our selues, which is a most certaine marke, whereby we may discerne or know true doctrine from false, according to the rule of Christ.

Iob. 7. 18.

Theoph. Now we are to goe forward to the rest. We haue at large handled the first effect of the holy Ghost: let vs therefore come to the other. How makest thou the holy Ghost the author of our vnion or being made one with Christ, which in the beginning of this Chapter, thou didst attribute vnto faith?

Mat. When I did attribute or giue it to faith, I did it according to the vse of the scripture, but this I ment that faith is the instrument, and as it were a spirituall hand, by the which we do receiue Christ with all his

In what
sense the
holy Ghost
is said to be
author of
our vnion
with Christ,

gifts. In the meane time, this is to be vnderstood, that the holy Ghost is author of them all. For, the vnitin of vs to Christ which is in heauen is not done but by his own diuine power. Adde hereunto, that the holy Ghost begetteth faith in vs, and sanctifieth vs, that so we may be made fit to receiue Christ, and apply him, with all his giftes vnto our selues.

*The fourth part of the Apostles Creede
which is concerning the Church.*

Theoph. We haue expounded three partes of the Creed, it remaineth that we come to the fourth, which is of the Church. Now there come two things to my mind, whereunto I would haue thee to answer. First

1 What the Church is: and

2 Why thou saidest, that by the working of the holy Ghost, we are ioyned with it.

What the
Church is.

Mat. The word Church, signifieth a companie: in this place it is taken for the companie of the faithful chosen of God.

But although the Church be onely one, which is the spouse and the mysticall body of Christ, yet it is wont to be considered in two respectes:

1 As it is inuisible. And

2 As it is visible.

Of the inui-
sible church

Theoph. What doest thou vnderstand by the name of the inuisible Church?

Mat. All the elect, which may be deuided into three sortes.

1 The first, of them which alreadie be receiued into heauen, who for that cause are called the Triumphant Church, because they haue overcome all temptations and troubles, they do enioy the heauenly glorie.

2 The second is, of the which do yet liue in the earth.

3 The third, of them that are yet vnborne. Nowe these three partes in that last day, shall be gathered together into one bodie, and then shall be a Church altogether triumphant and glorious.

Theoph.

Theoph. Which is the visible Church?

Mat. The company of the faithfull, gathered together in the name of Christ, to be instructed and confirmed in his faith, by the sincere preaching of the word, as also by the vse of the Sacramentes, which are two most certaine marks, wherewith God would marke her out, and as it were, set her forth to be seene, that she might be knowne of all her children, and they might be gathered vnto her.

Now this is that which is called the militant Church, because continually it warreth with the deuill, the flesh and the world.

Theoph. Why will God haue all his children ioyne themselves to the visible Church?

Mat. That he may be worshipped of vs, which is when we do consent together in calling vpon him, and that he, as a good house-holder, may feede vs with his word the spirituall food, wherewith we may be daily strengthened, vntill he bring vs to the celestiall inheritance.

Theoph. What is the vse of this article?

Mat. It shall most easily be perceiued of thee, if thou do but marke the testimonies of praise and commendation, wherewith Paule decketh the Church, which indeede are answerable to diuers places of the Prophets. Now they be three, & those most excellent: For he termeth her.

- 1 The house of God.
- 2 The pillar of trueth.
- 3 The mother of all the faithfull.

Theoph. We are to examine the reason of these titles giuen vnto her. And first of all, why doest thou call it the house of God?

Mat. That we may vnderstand, that God dwelleth in his Church, doth defend it, and guide it by his holie spirit; Euen as Christ himselfe saith: Where two or three be met together in my name, there am I in the midst of them.

Theoph. Why is it called the pillar of trueth?

Mat. 18. 19

Mat. Because by the ministerie thereof, God preserueth and keepeth his trueth in the world.

Theoph. What is that trueth?

Mat. Christ himselfe, when as he is acknowledged to be not onely verie God and verie man in one person, but also a Sauour & Redeemer, which is the most certaine trueth, and most profitable to the beleeuers for, by it they attaine eternall life. Which Christ himselfe affirmeth in these words: I am the way, the trueth and the life.

Iohn. 14.6.

Theoph. Therefore it followeth, that this Church which we beleue, forasmuch as it is the pillar of truth cannot erre.

Mat. Indeed in those points which appertaine to the person and office of Christ, it cannot erre, but in some other parts of doctrine it may erre, which falleth out not seldome.

Theoph. Why may it not erre in the things which concerne Christ, as well as in others?

1. Cor. 3. 11.

Mat. Because by the testimonie of Paule, Christ is the onely foundation of the Church, which being taken away, it can no more stand, then an house without a foundation.

Theoph. What if the Church erred in those things

Mat. It should then not be a Church, but rather the synagogue of Sathan, seeing that it had ouerthrowne or puld downe Christ it owne true foundation.

Of the foundation of the Church.

Theoph. But Christ seemeth to haue appointed another foundation of the Church beside himself, namely Peter the Apostle, to whom he said, thou art Peter and vpon this rocke will I build my Church.

1. Cor. 3. 11.

Mat. The name of rocke no way can or ought to be referred vnto Peter himselfe, although the words seeme to beare it. For Paule affirmeth, that no other foundation can be laid by any, besides that that is laid, which is Iesus Christ. Moreouer, how absurd a thing should it be, that the Church which is inuisible, should haue her foundation in a mortall man, and that which is more is, one verie weak, so as not long after he denied

Christ

Christ? Verely it hath neede of a stronger foundation, that it may bee able to stand against so many assaults, wherewith it hath beene and still is set vpon, by the deuill and the world, euen from the beginning.

Theoph. Deliuer therefore the true sense of those words of Christ to Peter.

Mat. Because Peter had confessed Christe to bee the sonne of the liuing God, Christ answereth; But I say that thou art Peter. Now he is called be that name which Christ had before giuen vnto Simon, because hee was a liuing stone in the building of the Church, who acknowledged Christ to bee the sonne of God, and therefore the chiefe stone in the Church. VWhen therefore he addeth; Vpon this rocke I wil build my Church, that is referred to that rock, which Peter himselfe had confessed. Austen agreeth with this interpretation: for he saith; The Church is built vpon the rocke, whereof euen Peter had his name. Therefore truely the Lord saith; Vpon that rocke will I build my Church, because Peter had said; Thou art Christ the sonne of the liuing God. Vpon this rocke therefore saith he, which thou hast confessed, I will builde my Church. For the rock was Christ, vpon the which foundation Peter himselfe was builded. For no other foundation can any man lay, but that which is already laid which is Christ Iesus. These be the wordes of that father, wherewith also agreeth to that which Peter saith; when he exhorteth the faithfull, that as liuing stones, they would be built vpon Christ that chiefe stone. But he proueth this out of the testimony of Esay: Behold, I put in Sion a chiefe corner stone, elect & precious, in whom whosoever beleeueth shall not be ashamed. Hee addeth also out of the Psalme: The stone which the builders refused, is made the head of the corner, that is to say, vpholdeth all the building.

Math. 4. 13
Ch. 10. 2.

Vpon Idm.
tra. 124.

1. Pet. 2. 5.

Theoph. Hitherto we haue heard sufficiently of the second thing testified in the praise of the Church: wee must come to the third. Why is it called the mother of vs all?

Mat. Faith, because God therein hath begotten vs with the incorruptible seed of his word. And then because he hath put vs ouer vnto it, as to a speciall good mother, to be guided and brought vp, that wee may daily wax elder in faith, vntill we come to the inheritance of our heauenly father. Wherefore, whosoever refuse the gouernment of this mother, can neither haue God for their father, nor claime to themselves any right in his inheritance.

Why the
Church is
called holy.

Theoph. Let vs consider the verie words of the Creed, and first of all; Why is the Church called holy?

Ephr. 5. 26.

Mat. For two causes, the first whereof and the chiefeest is this, because as Paule speaketh; It is sanctified after that hee hath cleansed it, by the washing of water, through the word. As if he should say, that it was made cleane from all sinne, by the precious blood of Christ, which is daily presented vnto vs, both in the word and in the Sacraments.

The other cause is, for that the members of it, which indeede are regenerated of the holy Ghost, and sanctified, do apply themselves diligently to holinesse of life: wherein by the benefit of the ministerie of the Church, they go forward euerie day somewhat. Notwithstanding, in themselves it is certaine, they bee defiled with many filthineses and sinnes, which indeede are not imputed vnto them, for they are partakers of Christes merit, by whose helpe they obtaine forgiveness of sinnes.

Theoph. Let vs come to the other title of the Church: why is it called catholicke or vniuersall?

Why the
Church is
called ca-
tholicke.

Mat. That wee may vnderstand, it is not now tyed to anie certaine place or people, as wee read it was vnder the Law, before the comming of Christ: but that it is dispersed and scattered throughout the whole world, and distinguished into manie members, which are particular Churches, gathered together in sundrie places, which notwithstanding make one bodie of the Church, for they bee endued with the same faith, and hope in Christ.

Theoph.

Theoph. It may seeme then, that the Church which was before the comming of Christ, was diuerse from ours. Of the church before Christ.

Mat. Thou gatherest ill: for although in some circumstances, it differed from ours, yet it was one Church in substance, for as much as both of them acknowledge

1 One and the selfe same father, God.

2 One Iesus Christ, redeemer and mediator.

3 Because also that old Church, had the same hope with vs, namely to obtaine saluation by faith in him; by the which faith, the beleeuers euen then communicated with his bodie, and therefore were partakers of all his gifts.

4 Because they had the same ministerie of the word and sacraments with vs, as concerning the substance.

Theoph. But how could this be, that the faithfull should be partakers of the true bodie of Christ, which was not yet borne?

Mat. It was then indeed spiritually receiued by faith, as it is this day of vs: this only is the difference, that our faith looketh to Christ now long ago manifested: but the faith of those auncients looked to Christ, which was not then come. Neither were they therefore excluded from the true partaking of him. For all things are present with God. Hence is that of Iohn; The Lambe (meaning Christ) slaine euen from the foundations of the world.

Apoc. 13. 8.

Christ also confirmeth the selfe same thing, when he saith; Abraham reioyced to see this my day, and he saw it, and was glad.

Ioh. 8. 56.

Theoph. But be there any places of scripture, whereby this may be determined, that the faithfull which were vnder the law, were in deed and truly, partakers of Christs bodie?

Mat. There be: For Paule saith; That all the fathers did eate the same spirituall foode with vs, and that they all drank the same spirituall drink: for they drank of the spirituall rocke that followed them, and that rocke was Christ. By which wordes he meaneth,

1. Cor. 10. 3.

that the fathers by their Sacraments, did no lesse communicate with the bodie of Christ, and his gifts, then we do at this day by ours.

Theoph. What therefore is the difference, between their and our Church?

Mat. There be reckoned not one, but fower.

1 First, because the old Church, did set forth Christ his death and resurrection darkely; by certaine outward ceremonies, as sacrifices, lights, washings, and such other, which of the same Apostle are called shadowes of things to come, but the bodie is Christ.

Wherefore, seeing that by his comming he hath put an end vnto those ceremonies, he hath now laide himselfe open vnto vs farre more plainly. For he commeth forth, as it were in the mid-day, abounding with his gifts, that euery one may see and know them. For this cause the Apostle compareth the fathers which liued vnder the Law, vnto children, which did learne as it were their letters and first grounds, to giue vs to vnderstand, that we may be called learned and skillfull if we be compared with them. This therefore is the first difference.

Theoph. Declare the second.

Mat. This consisteth in reformation of life; for as the knowledge of Christ is greater, so also the efficacy and working of the holy Ghost, is farre greater, which mortifieth our flesh, so as we do more earnestly obey his commandements, according to the promises declared by the Prophets; This is the couenant which I will make with the house of Israell; After those daies (saith the Lord) I will put my Law in their inward parts, and will write it in their hearts. I will put my Spirit within you; and will cause you to walke in my statutes, and to keepe my iudgements, that you may do them. Yet not that the godly before the comming of Christ, were without the Spirit of regeneration, but that we might be taught, how the Lord in the very coming of Christ, by whose bloud he renewed the couenant with vs, did more abundantly bestow his gifts

vpōn

Col. 2. 17.

Ier. 31. 33.

Eze. 36. 27.

upon his people. For this cause the Lord did suffer not a few blemishes of the Israelites, which among vs were not to be borne: no otherwise then as a most wise Father will beare with manie childish faults of his sonnes, as long as they be children, but when they be come to yeares, he will in no case beare them.

Theoph. I would haue thee shew me some example.

Mat. I will alledge one; The bill of diuorment, Mat. 19, 8. which was nothing else but a libertie to put away the wife, euen for the smallest cause. But the Lord affirmeth, that it was permitted to the Israelites, for the hardnesse of their hearts, that is to say, aswell for their rudenesse, as for their infirmitie. Notwithstanding, he sheweth, That for the time to come, it was not lawfull but for fornication.

Theoph. But it may be obiected, that it is so farre off, that the fathers of the Israelites Church are excelled by vs in holinesse and sanctimonie of life, that contrariwise, there be, not a few of them found, which did a great deale go beyond vs, such as were Moses, Elias, Daniell, &c.

Mat. When we speake of the difference betweene the Church of the Israelites and ours, we must not alledge some special gifts graunted to some special men, but it must be considered, what was the whole body of that Church, for therein standeth the difference.

Theoph. Declare the third difference.

Mat. It is herein, that euerlasting life was obscurely and darkely offered to the Israelites, wrapped or folded vp in earthly promises. For they were children, as Paule speaketh, whose age farre more esteemeth some small things, then those that be of the best value. But now after we be come to age, & are taught the Gospell, by meanes whereof, the benefite of eternall life is much more plainly made knowen vnto vs, we are in the verie right way, led to the hope and meditation of it, neither do we stay in these earthly and fraile things. And this was the cause why the Fathers vnder the Law esteemed this life, more then

we ought to esteeme it.

Theoph. Now remaineth the last difference.

Mat. It is that, whereof by the way we made mention: namely, that the Church vnder the law, was as it were bounded with the borders of Iudea, or shut vp within that countrey. But now it is scattered throughout the whole world, neither is it tied to any place.

Mat. 10. 5.

For this cause Christ, when he sent forth his disciples to preach the Gospell before his death, in plaine wordes forbad them to go to the Gentiles, but to the lost sheepe of the house of Israell. But after his resurrection, when he had put an end to the ceremonies of the law, he biddeth his Apostles, going into all the world, to preach the Gospell to euerie creature.

Mat. 16. 16.

Behold what the differences be betweene the old and our Church. Now these haue bin the cause, that the bookes of the Bible which respect the state of the Church before Christ was borne, had the name of the old Testament, and those which were written after his resurrection, are called the new Testament, or the new couenant, yet not that there be two couenants, or two Testaments betwixt God and his Church: for there is onely one which is diuersely considered.

Theoph. Let vs goe forward to the rest. What is the reason that we say: I beleue the Church, and not I see the Church?

Mat. Although particular Churches, be seen of vs, yet because here is intreated of the vniuersall church, which we cannot behold with the eyes of the bodie; therefore we do not say, I see, but I beleue the Church. I adde moreouer that the Church properly is no other but that companie of the elect. For the hypocrites and reprobats which are mingled with the particular Churches, are not members of the vniuersall Church. I do annex furthermore for a larger declaration of these two arguments. First,

I That it falleth out not seldome, that by the persecutions of the enemies, the Church is so scattered, that it seemeth almost to be cleane put out: Howbeit

It is not so, but onely for a time it is remoued from our sight, euen as the wheat lieth hidden vnder the chaffe. Which indeed came to passe in the daies of Elias: for the Prophet complained that he alone was left. For he thought that all the people were fallen away from true Religion. Notwithstanding the Lord answered: There be remaining vnto me seuen thousand, which haue not bowed their knee before Baal. Therefore when the Church is hidden either in the whole or in the parts, yet ought we not thereupon to cease to beleue that it is. For the Lord said by the Prophet, that Israels seed should not faile, as long as Sunne and Moone should be in the heauens. The same thing doth Christ confirme, whē he saith, that it shal neuer be, that the gates of hell shall ouercome the Church, that is to say, that neither the Deuill nor his Angels shall euer be able to bring to passe the finall or vtter destruction of the Church, howsoeuer God sometimes so giue them the bridle, that is to say, such libertie, that they bring vpon it great calamitie. The Church therefore may most fitly be compared to the bush, which Moses heretofore saw in the wildernesse, which burnt in the fire, and was not consumed.

1 Reg. 19.

10.

1er. 31. 36.

Mat. 16. 18

Exod. 3. 2.

Theoph. How doth the speech of the gates of Hell, whereof Christ maketh mention, agree with the practises, deceits, and counsels of the Deuill?

Mat. It is a similitude or likenesse taken from common wealths, in the which in former times iudgement was vsed at the gates of their Cities, where also the store of Armour and munition for warres was kept. Hereupon it grew, that commonly in auncient times the gates were taken for strength and counsell.

Iudg. 5. 8.

Theoph. Bring forth the other argument, by the which thou maiest proue, that the Catholike Church is to be beleued.

Mat. It is drawne from this: that although in it there haue alwaies bin many elect (seeing the word of God is neuer preached in vaine,) yet neuerthelesse all they that ioyne them selues to particuler Churches, do not

*Rom. 45.
upon Iohn.*

2.Tim. 2.

straightway belong to the vniuersall Church; that is to say, are not by and by of the number of the faithfull and chosen. For as (saith Austen) there be many sheep without the sheepfold of christ, which God in his time will call, so there be many wolues in the very Church, whose hypocrisie the Lord in their time will discouer. Therefore God onely knoweth who be his, to vse the wordes of the Apostle. And this is the cause, why making mention of the inuisible Church, I comprehended vnder it the elect of God still liuing in the earth.

Theoph. But are the elect them selues, being called of God, and ioyned to the particular Churches vncertaine of their saluation?

Mat. No not so: For, each of them may know their owne faith, by the feeling put into them by the holie Ghost, and an others faith they cannot. The word of beleeuing containeth all these things. For it is as if thou saidest, I belecue that there is a certain company of the faithfull and elect in the Church, which God defendeth in this world, of whose number I certainly know that I am. In the meane time Christian charitie requireth this, that we indge wel of all those, that haue ioined theselues to particular churches, so long as they shew themselues tractable, and do obey admonitions.

Theoph. It commeth to my remembrance, that the article of the Church is set after the article of the holie Ghost, because the holie Ghost beareth witnesse within vs, that we be members of it.

Mat. Not only for this cause, but especially because it is gathered together by the diuine working of it, by the which indeed we are knit together into one bodie with Christ, and are partakers of all his gifts, that is to say, the merit of his death is communicated vnto vs, by the which we obtaine forgiuenesse of sins, the force also of his resurrection is imparted, by the which we shall rise againe in that last day, and shal liue eternally with him. All which things, are in the Creed in exact order declared presētly after the article of the church.

Theoph. Hitherto we haue spoken sufficiently of the true

that is to say, the Church, therefore we haue dispatched the first point that I propounded. Let vs therefore come to the second. What is the cause that thou saydest, we were lesse ioyned by the holic Ghost with the Church, then with Christ?

Mat. Because it cannot ioyne the faithful with Christ, but it doth also ioyne them together among themselves, euen as the members cannot be ioined with the head, but they be also vnited together into the bodie. Now this is a most fit similitude, and best agreeth to the vniion which we haue with Christ. For as the head, if it be ioined with the members, guideth them, nourisheth them, and giueth them life and motion, euen so Christ performeth all these things to his Church, with the which he is made one by the working of the holic Ghost. For this cause is this sentēce so often repeated of the Apostle; Christ is the head of the bodie of the Church. The faithful are the body of Christ, and members for their part. Therefore Christ him selfe giueth his owne name to the Church, as when he reprobued Paul: Saule, Saule, why persecutest thou me? and this he doth because the head and members be one.

Col. 1. 18.

1. Cor. 12. 27.

Act. 9. 4.

A short exposition of the Apostles Creede.

Theoph. Thou hast made me to vnderstand all the articles of the Apostles Creed: Neuerthelesse I do desire, to the end the things which thou hast said may the better stick in my mind, that the summe of the same articles should againe be declared in some short Paraphrasis, or exposition: as also to be taught how the faithfull may apply them to them selues.

Mat. Thou desirest a thing (except I be deceiued) not vnprofitable. Therefore euery one may comprehend the summe of the Creed, and apply it to himselfe, in these words; I put my whole trust in God the Father, as in him which will blesse me. For I doubt not, seeing he is the Father of Iesus Christ, but he is also my father, and therefore loueth me perfectly and infinitely, euen as he him selfe is perfect and infinite.

I beleue in
God the Father,

**Almightie
maker of
heauen and
earth,**

Now, that will of his cannot be hindered by impotencie or weaknesse, as our earthly parents are often wont: For he is omnipotent, and hath all creatures, as well those that be in heauen, as those that be in earth in his hand, to do me good, to keepe me safe from all sinnes, and to help me in all my necessities, so far forth as he himselfe shall know to be expedient for me: who also doth so keep in, bridle, and hold back the Deuill and all mine enemies, that they cannot by any means hurt me.

**And in Iesus
Christ his
only Sonne
our Lord.**

I do also put my whole trust in Christ Iesus our Lord the onely Sonne of God, of the same essence with the Father and the holy Ghost, who came downe into the earth, that he might lift me vp into heauen; which was made man, to the end he might haue the same God with me, and I might haue the same father with him. For these be his words, I ascend or go vp to my Father, and your Father, and my God and your God.

Joh. 20. 17.

**Which was
conceiued
by the holie
Ghost, borne
of the virgin
Mary, suffe-
red vnder
Pontius Pi-
late.**

Who also that he might reconcile me to God the Father, was conceiued by the holy Ghost, and borne of the Virgine Marie: Moreouer vnder Pontius Pilate he suffered all the reproches which I had deserued. For he was bound as a guiltie person, that I might be loosed out of the chaine of the Deuill and sinne. He was condemned of an earthly Iudge, notwithstanding he were most iust and innocent, that I which am guilty of innumerable transgressions, might be discharged before the tribunall seat of the heauenly Iudge.

**Crucified,
dead, and
buried.**

Who in scorne was clothed in purple, and crowned with a crowne of thornes, that he might make me partaker of his glorious crowne and kingly dignitie.

**He descen-
ded into
hell.**

Who was nayled to the crosse, dead, and buried, that he might deliuer me from the curse of death, and flauerie of sinne, and the tyrannie of the deuill.

Who for me descended into hell, while as he in the very time of that passion, he suffered both in soule & bodie, the fearefull torments of the wrath of God, which I had deserued, and wherewith I should for euer haue beene ouerwhelmed in hell, who also the third day
fore

by imp... againe from the dead, that for my sake death be-
are offer... fully ouercome, he might giue me life.

atures, ... Who finally ascended into heauen, from whence I
e in ear... is banished for my sinnes, that he might set open a
e from a... llage for me into it, and might in my name take pos-
far for... sion of the heauenly kingdome.

r me: wh... But now he sitteth at the right hand of God the Fa-
Deuill... ther almightie, and there continually maketh interces-
y mean... sion for me with his Father, and offereth for me the me-
rite of his death, that so he may become mercifull vn-
r Lord... to me.

with the... I beleue also that at the last day he shall come visi-
nto the... bly downe from the heauens to iudge both quicke and
ch was... dead. Neither is there any cause why I should feare, or
e God... be afraid of condemnation, seeing I shall stande at the
h him... iudgement seat of that Iudge, which is also my patron
ather... and aduocate. I doe therefore assuredly know, that he
will giue sentence on my side, and absolue me, that I
d the... may be partaker of his glorie.

orne... I do also put my whole trust in the holy Ghost, which
ilate... is God of the same essence with the Father and the
For... Sonne, who also hath ioyned me with Christ, and san-
osed... ctified me in him.

con-... Which beareth witnesse with my Spirite, that I am
ere... the child of God.

nu-... Which maketh request for me with sighs that cannot
ore... be expressed.

Which comforteth me in aduersitie.

Which kindleth a desire in vs to lead our liues in the
obedience of God, strengtheneth vs, and finally gi-
ueth vs the gift of perseuerance to the end. Confirmeth
me against all temptations. If at any time I fall, it rai-
seth me vp by true repentance, and promiseth to be
with me with his grace euen vnto death.

I beleue the Catholicke Church, gathered together
by the power of the holy Ghost, that is to say the com-
panie of the faithfull chosen of God, which are scatte-
red throughout the whole world, of whose number I
do certainly know my selfe to be one.

The third
day he rose
againe from
the dead.
He ascended
into heauen

Sitteth at
the right
hand of God
the Father
almightie

From thence
he shall
come to
iudge the
quicke and
dead.

I beleue in
the holy
Ghost.

The holy
Catholicke
Church.

The communion of
saintes.

I beleue that all wee which are faithfull, are so vni-
and ioyned with Christ our heade, that wee are ma-
partakers of his gifts, that is of the merit of his deat
and the power of his resurrection.

The remis-
sion of sins.
Resurrectiō
of the body.
The life e-
uerlasting.

Whereupon I am assured of the full forgiuenesse
my sinnes, and of my glorious resurrection in the la
day, which the partaking of eternall life shall follo
together with all the faithful and elect, with whom
shall for euer be praised of me in the heauens.

Theoph. I haue verily heard of thee an excellent P
raphrasis or short exposition of the Apostles Creed
and such a one as doth not a little serue for edificatio
But that thou maist prouide for, and helpe the memor
of the vnlearned, draw all this into as short a summa
as thou canst.

The summe
of the
Creede.

Mat. It cannot be made shorter, then if thou say
put the whole hope of my saluation in one Iesus Chri
crucified, who being giuen vnto me by the mercye o
the Father, communicateth himselfe vnto me by th
power of the holy Ghost, to make me partaker of th
merite of his death, and also of eternall life. Now thi
agreeth with that which the Apostle saith, I determin
ned to know nothing among you, but Iesus Christ, and
him crucified.

1. Cor. 2. 2.

Theoph. I am fully satisfied with this exposition of the
Apostles Creede, and it containeth many thinges
which bring no small comfort to the hearers. And
pray our good and heauenly Father, to engraue them
in our hearts by the working of the holy Ghost, & that
so we may earnestly acknowledge & stedfastly beleue
that immeasurable loue wherewith hee loueth vs in
Christ Iesus. By whom he hath redeemed vs, from euer-
lasting death, and hath taken vs for his children, that
at length we may be heires of his kingdome.

Mat. But now night draweth on, wherefore I would
aduise, that we put off the rest till to morow. Farewell
Theophilus.

Mat. Fare thou well also Marthew.

The end of the first Booke.

THE SECOND BOOKE OF CHRISTIAN

Religion, wherein the testimonies of our saluation are declared.

CHAP. I.

Of good workes, by the which the faith that is hidden in our hearts is manifested, that it may be scene and knowne.

Theophilus.



COD saue thee most dearely beloved Matthew.

Mat. God saue thee also most louing Theophilus: hast thou thought vpon the things, which were handled of vs yesterday?

Theoph. Yea indeed most diligently, insomuch as they occupied my mind in my sleep, wherof to make prooffe, if it be not troublesome to thee, I wil cōprehend them in a short sum, which shalbe as an entrāce for vs to the rest.

Mat. Thou shalt do me a very great pleasure.

Theoph. The summe of our speach yesterday may be referred to foure heads.

1 The first whereof, is of God, distinct in three persons. Who also by his prouidence gouerneth all things, is most perfectly iust, and most perfectly mercifull.

2 The second is of man, who being by his owne nature, a most wretched sinner, is guiltie of eternal death before the iudgement seat of God.

3 The third is of Christ Iesus, whose death is a most present remedie for vs against death.

4 The fourth is of faith, whereby that remedie is applied to vs for our saluation.

Now vnlesse I be deceiued, order requireth, that we

speake of good workes, which do necessarily cleaue vnto faith, & be effectes of it. Moreouer, seeing in the first Chapters, of the former booke, it hath bene declared what manner one God is, and in the third and fourth Chapters, what a one he sheweth himselfe towards vs, this one thing seemeth now to remaine, that we vnderstand, how we should carie our selues toward him, that is to say, what workes are to be done of vs, that we may obey him, and be acceptable to his Maiesty.

Mat. Thou hast verie well deliuered the summe of our yesterdaies talke, I do also allow the order propounded by thee concerning good workes.

This one thing remaineth, that thou moue thy questions of the in some easie method, to the end, that this place which of it selfe is somewhat intricate and doubtful, may be plainly and clearely handled of vs.

Theoph. I haue no easier order, then that, which sometimes I learned of thee, namely that all this discourse be brought vnto three heads.

1 First, what be the good workes, to be doone of vs, that we may please God.

2 How those workes may be performed of vs.

3 And thirdly, to what end they must be done, and what is the vse of them.

But in the former booke, when we spake of regeneration, we did sufficiently discusse that second point. For, we taught that man of himselfe could do no good thing, and that God by his spirit, wrought in vs both to will and to be able to do. There are therefore behinde the two other pointes to be examined of vs which will cause vs to deuide this Chapter into two partes, if it so seeme good vnto thee.

The first part of this Chapter, sheweth what good workes are to be done of vs.

Theoph. Let vs therefore come to the first part: namely what good workes are to be done, that we may obey God.

Mat. Before we go any further, we are to call vpon
 n, without whose guidance, no good thing can be
 ought, much lesse performed of vs. I doe therefore
 ay our good God and heauenly Father, to giue vs
 the spirite of wisdom and vnderstanding, that the
 things which we shall speake of good works, may agree
 with the trueth, so as they may tend to his glorie and
 the building vp of his Church. Now *Theophilus*, do I
 answer vnto thy question, that we must do those good
 works to obey God, which himselfe hath commanded
 in his owne Law.

Theoph. Why so?

Mat. For he hath plainly forbidden, that any thing
 be added vnto it, or taken from it, and that any man
 should turne aside from it, either to the right hand or
 to the left.

Theoph. What if men be so rash, that they dare do it?

Mat. The Lord will not accept their foolish deuises
 for good works, but wil demand of them, that which in
 former times he demaunded of the Israelites: Who re-
 quired these things at your handes?

Theoph. I Confesse it to be a most righteous thing,
 that the worship of God should be according to his
 owne prescription, and not after the inuention of men.
 Forasmuch as we also which are created of him, do re-
 quire this of our seruants, that they serue vs according
 to our direction.

Mat. Right, for otherwise we might thinke our
 selues not the masters, but the seruants of our seruants.
 Should it therefore be righteous and iust, that God
 which is our Creator & Lord, should allow that in vs,
 which is of vs condemned in our seruants as a thing
 vnrighteous and vniust?

Theoph. Seeing they onely be good workes, which
 God hath commaunded in his law, let vs see what that
 law of God is.

Mat. It is that which himselfe deliuered to his peo-
 ple by the hand of Moses, which also with his owne fin-
 ger he wrote in two tables of stone, fifty daies after the

The moral
law.

Exod. 20. 2.

Deut. 5. 6.

deliuerance of the people out of their bondage in Egypt, which is also commonly called the moral law; beginning thus, Heare Israel, I am the Lord thy God.

Theoph. Why is it called Morall?

Theoph. Because it entreateth of manners, as it appeareth by the etimologie or true interpretation of the word. For it sheweth vs the vertues to be followed, to obey God, as also the vices to be auoyded, least we run into his displeasure. But it is also called Morall, for difference sake from the ceremoniall, which comprehendeth the ceremonies prescribed of God in the olde Church, as also from the Iudicial or Political law, which containeth iudgements, and the penalties to be inflicted vpon the breakers of this morall law.

The Morall
law distinct
from ceremoni-
all &
Iudiciall.

Theoph. Is not this morall law the same doctrine, whereof the Philosophers wrote so many bookes, and which they called Morall Philosophie?

The Morall
law grauen
in the minds
of men, as it
were renewed
by Moses
and exposi-
ted in many
places of
the Scrip-
ture.

Mat. Altogether. For it is nothing else, but the law of nature, which God hath ingrauen in the heartes of men, which also, because by little and little it wore out, (for it was greatly darkened by sinne) he did as it were renew by that proclaiming and writing of it. Therefore concerning the Philosophers, they onely attained vnto and taught the shadow of that, the bodie whereof, and the verie truth it selfe, is most briefly purtrayed or painted in this law, and is after beautifully set out in the proper colors in the writings of the Prophets and Apostles. For, the Prophets and Apostles so often as they entreate of vertues and vices, be the true interpreters of this law.

Theoph. Wherefore sayest thou that the Prophets and Apostles, when they speake of vertues and vices, be the true interpreters of the law?

Mat. Forasmuch as the Lorde forbadde, that any thing should be added to the Law, or taken from it, it followeth necessarily, that it is most perfect, and that therefore whatsoever the Scripture in any place doth commaund or forbid vs, ought of necessitie to be referred vnto the law, and be accounted an exposition of

ge in *Exod.* And indeed by this meanes he would take away
law; be an excuse from the transgressors of the Law.
God. *Theoph.* How?

Mat. First, that no man should pretende the large-
ness of it as an excuse, why hee had not learned it by
of the heart, the Lord would haue it brought into so manie
owed, to precepts, as we haue fingers vpon our hands. Where-
we run vpon more then once it is called of Moses: ten words.
for diff. Afterward, least any by the shortnesse should seeke
rehe. to excuse himselfe, that hee could not come to the vn-
e olde derstanding of it, the Lord would expounde and de-
which clare his owne minde more at large by his Prophets
e infl. and Apostles.

The morall
law compri-
sed in verie
few words.

More large-
ly declared.

The exposition of the morall Law.

Theoph. Wee are therefore to examine his morall
Law. How many partes be there of it?

Mat. The Lord himselfe is the deuider of it, and
hath deuided it into two Tables. In the former where-
of, being comprised in foure commandements, hee
would establish true religion: for, it teacheth all the
worship which he requireth of vs. But in the later, in
six commandements, he hath taught the loue, friend-
ship, and fellowship, to bee kept among men: for in
it, hee hath commanded al the thinges which serue to
maintaine peace and agreement amongst vs. Brieflie,
the first Table commandeth all the duties which man
oweth to God. And the later, all that man oweth to
man, according to the wil of God. For the commaun-
dements of the later Table, are to be referred to the
first, that is to say, they ought to be kept, not indeede
for our neighbours sake, but for Gods sake, of whome
they be commaunded.

Two Tables

The summe
of the mo-
rall Law.

The first Table of the Law.

Theoph. Now we are come to the exposition of the for-
mer commandements of the first Table. I do therefore
demaund thee, what order thou thinkest good to bee
kept, that the whole matter may be made the plainer?

Mat. 1 My counsell is, that in the first place we pound the Preface set before the Law.

2 Secondly, I wil deliuer some generall rules of speciall good vse, to giue light to euery commaundement.

3 Which thinges being set downe, these foure commaundements of the first Table shall generallie be expounded, and together it shall be obserued of vs, how well they agree one with the other. And at length will come to the exposition of each commaundement by it selfe.

The preface of the law.

Heare O Israell, I am the Lord thy God, which brought thee out of the Land of Ægypt, out of the house of bondage.

Theoph. I will follow the order which thou aduiseest, and will begin at the preface of the Law. What therefore is the meaning of it?

Mat. First, the Lorde woulde make vs attentive to the hearing of the Lawe, when hee saith: Heare Israell.

2 He doth also challenge to himselfe power, and the right of authoritie in these words; I am the Lord; wherein he sheweth, that we owe him obedie[n]ce as vnto our Lord.

3. But because he requireth of vs, not a constrained but a voluntarie and willing obedience, he allureth vs vnto it, by a rehearfall of his loue toward vs, and that is propounded in these wordes *thy God*, that is to say, which do embrace thee with good will and fauour.

Finally, he bringeth forth a notable testimonie of that loue, when he saith; Which brought thee out of the land of Ægypt, out of the house of bondage. In which words he declareth the selfe same thing, as if he should say; I haue deliuered you from the tyrannie of the diuell and sinne that I might bring you to eternall life. For, that temporall benefite in times past bestowed vpon the people of Israell, was a tipe or figure of the spirituall deliuerance of the Church.

Theoph.

Theoph. But the Lord seemeth not to speak to vs in these words, Heare Israell, but onely to the Israelites that came of Abraham and Iacob, to whom the name Israell was giuen by the Angell.

Mat. The Apostle witnesseth, that all they that be of faith, are the sonnes of Abraham. And therefore in the name of Israell, all the faithfull are spoken vnto: and yet not that the vnfaithfull and vnbeleeuers are exempted from keeping of the law, but because they haue not eares to heare, much lesse an heart to vnderstand, therefore the Lord speaketh not vnto them.

Theoph. I haue attained the sence and meaning of this Preface. Now declare those generall rules, which thou saidest were helping to the vnderstanding of the Law.

Mat. They be three. The first whereof is this, that when God commandeth good, he doth not onely forbid the euill that is contrarie vnto it, which indeed is done in the lawes of men. But when he forbiddeth euill, he commandeth the good that is contrarie vnto it, and this is peculier or proper to the law of God. For example. When God forbiddeth to take his name in vaine, he doth on the contrarie side command that it be hallowed and honored of vs. When he forbiddeth, that no man steale, he commandeth vs to giue our selues vnto charitic. And so of the rest of the commandements.

Theoph. Why be almost all the commandements deliuered rather negatiuely then affirmatiuely, that is to say, so as they rather forbid euill, then command that which is good?

Mat. Indeed that is well marked of thee; for, only two, namely the last of the first table, wherein the obseruation of the Sabaoth day, and the first of the second Table, wherein the honour of parents be commanded, be propounded affirmatiuely, all the rest negatiuely, and so forbid euils. But this was done that we might vnderstand, that no man can giue his mind to that which is good, before he haue laide aside the

Gala. 3.7.

Ier. 4. 3.

Isai. 1. 16.

Psal. 34. 15.

1. Ioh. 3. 15.

Math. 5. 28

How the 4.
commande-
ments of the
first table a-
gree toge-
ther.

euill that fighteth with it. Euen as we see that thornes must be first pulled vp, before good seede be sowed. Therefore the Prophet calling the Israelites to repentance, saith; Plowgh vp your fallow ground, and so not vpon thornes. Moreouer euery where in the holy Scriptures is this order kept, that it first forbidde euill, before it command good, as where the Prophet say; Cease to do euill, learne to do well, decline from euill, and do that which is good.

Theoph. Let vs come to the second rule.

Mat. The Lord minding to forbid diuerse euils of the same kind, he comprehended them in the name of the greatest, and as it were of the chiefe, to the end we might know, that the sinnes which seem to be most small by the iudgement of men, are accompted with God, of the same nature with that vnder the which they be forbidden. As for example. When God would forbid murders, reuenges, iniuries, and priuie hatreds, he comprehended them all vnder the word *murther*, to teach vs, that he which hateth his brother, is a murtherer, as Iohn saith. The same is to be said of him, which looketh vpon a woman to lust after her; for Christ affirmeth, that such a one hath committed adulterie in his heart.

Theoph. The third rule is behind.

Mat. When any vice is forbidden, not only they be forbidden that be of the same kind, but also all the degrees by the which men come vnto them, yea and all such things, which by any means may minister occasion of our falling into such vices. On the contrary side, when vertue is commanded, all those things also be commanded, that may draw vs on forward vnto it.

Theoph. Those generall rules being declared, we are to consider the coherence or agreement of the fower commandements of the first Table, according to the order which thou diddest prescribe.

Mat. I did therefore set downe this order, because it will bring greater light to each commandement. Thou hast heard already, that in the first table, God hath

that thorne
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commanded, the worship due vnto him. Seeing
efore he is to be worshipped of vs no lesse in our
es then in our soules, as he that is creator of both.
In the first commandement, he setteth out the du-
of our soule: for he sheweth what inward know-
ge he requireth of vs.

In the second, he reformeth the disposition and be-
auour of our bodies, in the things which appertaine
o his worship. And together cōdeneth Idolatry, wher-
men do chiefly sinne against this commandement.

In the third, he restraineth our speech: for by it we
ught also to declare that inward worship.

In the 4. he appointeth a certaine day of the weeke
wherein these things may be called to practise, as well
these before mentioned, as those also which be com-
manded in the later table; & this indeed is the cause,
why it is placed betweene both the Tables.

The first Commandement.

Thou shalt haue no other Gods before me.

Theoph. Let vs at length come to the speciall exposi-
tion of the first commandement. What the meaning
of it is, it is sufficiently vnderstood by that which hath
bin said: Let vs therefore see what be the parts of it,
then let vs follow each of them in their order.

Mat. Seeing this commandement is deliuered ne-
gatiuely, by our first rule, it containeth the affirmatiue
vnder it. Therefore it is to be deuided into two parts.

1 In the first, which is not expressed, he will be ac-
knowledge of vs for our God.

2 In the later, which is indeed expressed, he for-
biddeth that we acknowledge any others for our God,
beside himselfe.

Theoph. Of how many parts standeth that acknow-
ledgement which God requireth?

Mat. Vpon fower: namely,

1 Adoration, or worship.

2 Trust.

3 Inuocation, or praier.

4 And thankesgiuing.

Now this acknowledgement proceedeth from knowledge, for he cannot be acknowledged, except he first known.

Theoph. Declare this vnto me in those seuerall parts.

Mat. First he cannot be worshipped of vs (now he is worshipped when euery of vs submitteth him self vnto his greatnesse) but he is also acknowledged our creator and Lord. We can not put our trust in him, but we must confesse him to be omnipotent and perfectly good, that he may helpe our necessities. We will neuer think vpon praying and giuing thanks vnto him, except we be well assured, that he is the fountaine and well-spring of all good things.

Theoph. Are these fower vertues onely included in the first commandement?

Mat. If thou respect the substance, these onely: howbeit many other spring from them. For true adoration or worship, hath alwaies pietie for a companion: that is to say, a child-like feare, and willing obedience towards him.

Out of trust, ariseth:

- 1 Hope, that is, a certaine looking for the fruition of the heavenly promises.
- 2 Patience in aduersitie.
- 3 Perseuerance or continuance in his seruice.
- 4 A holie securitie, so long as we keepe our selues within the bounds of our callings.

From praier and thankesgiuing springeth true humilitie of heart: For by them we be admonished, that we be emptie of all kind of good things, vntill they be giuen vs of God, and that if there be any good thing in vs, it is of God. That humilitie also bringeth forth modestie, which causeth that we desire not a higher place, but be content with the condition whereunto God hath called vs.

Theoph. For asmuch as we haue reckned vp the vertues contained in this commandement, now we must oppose or set against them, the vices whereunto they

be contrarie.

These are:

- 1 Rebellion against God.
- 2 Doubting of his promises.
- 3 Desperation.
- 4 Impatience in aduersitie.
- 5 Inconstancie in the worship of God, and in our vocation.
- 6 Falling away from the trueth of the Gospell.
- 7 Pride.
- 8 Disdaine.
- 9 Ambition.
- 10 Faint heartednesse in good things, and finally slouthe, which aduentureth vpon vnnecessarie daungers, vnder a colour of Gods prouidence.

Theoph. Let vs come to the other part of this commandement. Now in it is forbidden, that we acknowledge anie other but the true God. How do we fall into this sinne?

The later part of the first commandement.

Mat. When we giue vnto creatures those fower points, or any of the. For then they be made our Gods, when we ascribe the things vnto them, which appertain to one God. Therefore in this commandement the Lord saith not; Thou shalt acknowledge me for thy God, but, thou shalt haue no other Gods before me; but in these words he compriseth three things:

First, that we ought to haue one God.

Secondly, that himselfe is he, whom we are to acknowledge for our God, euen as it is plainly expressed by him in the Preface, in these wordes, I am the Lord thy God.

Thirdly, that it is not sufficient if he be taken of vs for our God, except we take him alone, so as we ioyne no other Gods as it were fellowes vnto him, which they do especially that pray vnto Saincs, and put their trust in them, what soeuer they may pretend, or howsoeuer they may seeke to shift the matter.

Theoph. Is it not also forbidden, that we should in any case put our trust in the liuing? as for example, in

our kinsfolkes and friends, to craue their help if need be, or to giue them thanks for benefites receiued.

Mat. No not so, so as they be acknowledged onely as instruments, by which God will helpe vs, that they haue their will & abilitie to do vs good for God: For then we put not our trust in the creature but in the Creator himselfe, in whom only we confide is the power to helpe vs: without whom men can haue no helpe at all for vs. Notwithstanding, it is meet, that we do giue them thanks, so often as we receiue benefite for them, so long as we remember that the chiefe thanks is to be reserued vnto God, the giuer of all gifts.

Theoph. What if we put our trust in creatures more then in the creator?

Mat. Then be they our Gods: therefore Paul speaking of couetousnesse, calleth it Idolatric, by which words he meaneth, that couetous men take their riches for their Gods, seeing they trust in them more then in God himselfe. Which indeed is not onely true in that, but also as oft as we prefer any other creature before the creator, whether we feare, loue, or obey more: for then it is made our God. Therefore Paul speaking of such, who that they may liue daintily and quietly, cast off the seruice of God, saith; their god is their bellie.

Coloss. 3. 5.

Phi. 3. 19.

Mat. 23. 9.

Theoph. I think that to be the meaning of Christ when he saith; Call no man your father on the earth: for one is your father which is in heauen.

Mat. It is indeed, for in those words he doth not onely warne vs to acknowledge God for the chief father, but especially that we loue, feare, & worship him far above our earthly parents, and all others that be set ouer vs.

Theoph. Now do I vnderstand in what maner we should seek for helpe at the hands of men, and trust in them without diminishing the honor of God. But what letteth, that we may not do the same toward the Saints already receiued into heauen? that is to say, call vpon them, and in some sort put our trust in them, vpon this condition

dition, that we take them as instruments appoin-
of God for our helpe?

Mat. God verily giueth this abilitie to those that be
ne, yea he hath commanded that one should helpe
another? but this cannot be in the dead, for Salomon
Eccles. 9. 6.
Also their loue, & their hatred, and their error,
now perished, and they haue no more portion for-
euer, in all that is done vnder the sunne.

Theoph. How knowest thou, that God hath not giuen
this power to the dead to be able to helpe vs, and that
therefore they are not to be prayed vnto when any ne-
cessitie presseth vs?

Mat. There is no one example of this in all the
Scripture, which notwithstanding is the most certain
rule of trueth. Moreouer it teacheth vs, that God only
knoweth the things that be absent, and vnderstandeth
the heart of man, so as he heareth and fauourably hea-
reth our praiers and complaints, and helpeth vs. *Ier. 17. 10. Psal. 7. 10.*

Wherefore no man can call vpon the dead, or can
any way trust in them, but he taketh away the honour
due vnto God, which he giueth vnto them: and there-
fore maketh them his God.

Theoph. If it will be none otherwise, the things which
haue bin spoken of the dead, seeme not to appertaine
vnto the Angels, specially seeing that it is manifest by
the testimonie of the Scripture, that God oftentimes
vseth their seruice to helpe vs, and that they be con-
uersant among vs, so as they may heare our prayers.
Therefore it shall be no hurt, if we call vpon them to
helpe vs, as we do vpon the liuing, yet with this condi-
tion, that they be taken onely for God his instruments
appointed by himselfe. *Psal. 91. 11. Heb. 1. 14.*

Mat. Thou gatherest ill: for they can not helpe vs,
saue in those things which be expressely commanded
them of God, which indeed be vnknowne vnto vs. But
forasmuch as they do most readily performe the things
they be commanded, it is not necessarie to call vpon
them, although we our selues knew those thinges.
Howbeit it is altogether necessarie to speake to the
liuing

liuing here vpon the earth, because for the most part they scarce yeeld any helpe except they be so called vpon, that it trouble them. But whereas thou saydest, that the Angels be amongst vs, do vnderstand what we need, & heare our praiers, it is indeed true. Neuertheless they cannot be euery where, nor know all things for that is proper to God onely, which is a cause that they ought not to be praied vnto of vs. But although all the things which we haue alleaged were of no force, there is no cōmandement of it in al the Scripture, nor any example whereby we may be enformed, that worshipping of Angels is pleasing to God, albeit Paul affirmeth, that whatsoever is done without faith is sinne.

Rom. 14. 23

Theoph. Now the exposition of this commandement, wanteth this one thing, that thou shew why these words be added, In my sight or before me.

Heb. 4. 13.

Mat. That he might more and more keepe vs from the transgressing of it, while he teacheth how great iniurie is done to his Maiestie, when we dare commit so hainous an offence euen in his presence. For, although that impietie and vngodlinesse be hidden in the heart, yet it is manifest to the eyes of the Lord, wherunto all things are naked and open, saith the Apostle. It is therefore as if an vn honest woman, should prouoke & set on fire the mind of her husband, by bringing before his face the partie with whom she playeth the harlot, and by committing of the verie act of vncleannesse in his presence.

The second Commandement.

Thou shalt not make to thy selfe any grauen Image, nor any likenesse of the things that be in heauē aboue, nor of the things that be in the earth beneath, nor of the things that be in the waters vnder the earth. Thou shalt not bow downe to them, nor serue them: For I the Lord thy God am a iealous God, visiting the sinnes of the fathers vpon the children to the third and fourth generation of them that hate me, and shewing mercie vnto thousands of them that loue me and keepe my commandements.

Theoph. Thou

Theoph. Thou hast satisfied me concerning the first commandement, let vs go forward to the second. How many parts hath it?

Mat. Three.

1 The first of the forbidding of the things wherein man may sin, in the outward worship due vnto God.

2 The second is of the things commaunded, which are to be performed in the profession of that worship, which is done by the outward behauiour of the bodie: now this precept is comprehended vnder the prohibition by the first generall rule.

3 The third containeth threatninges against the breakers of the Law, and setteth before vs a promise of such as keepe it.

Theoph. Let vs in the first place consider of that prohibition.

Mat. It is contained in these words: Thou shalt not make to thy selfe any grauen image, neither any likeness of the things that be in heauen aboue, nor of the things that be in the earth beneath, nor of the things that be in the waters vnder the earth. Thou shalt not bow downe to them, neither serue them.

Theoph. Why after the words, Thou shalt make thee no grauen image, it is presently added, nor any likeness?

Mat. It is, that we may know, that pictures painted, or any other kind of images, be forbidden of God, no lesse the grauen images, which are by name mentioned.

Theoph. What vnderstandest thou, by the things that be in heauen?

Mat. The Sunne, Moone, Starres, birds: & vnder, the things that be vpon the earth are comprehended, men, brute beasts, plants, trees: and finally by those that be in the waters, fishes. Moreouer the waters, that is, the sea, is said to be vnder the earth, in respect of men that do inhabit it: for otherwise the sea together with the earth, make a glob, wherof nothing is highest or lowest.

The. Why would God thus reckon y^e al his creatures?

Mat. Because there was no kind of them, which the heathen did not at that time abuse to idolatrie; which

Ezech. 8. 2. custome the Iewes themselues followed, notwithstanding this prohibition giuen them.

3. &c.

Theoph. But in this place there is no mention of spiritual and heauenly things, wherof neuerthelesse there is very often abuse among the heathen to idolatrie.

Mat. True. But here is no mention of them, because they cannot be represented, but by borrowing the forme or shape of the visible things, which in this place are reckened vp. Therefore vnder the visible, the invisible also are comprehended.

Theoph. But is euery kind of picture and images forbidden of God?

Dent. 4. 15. *Mat.* It is truely condemned, if they be made to represent his Maiestie, for that is directly forbidden by him.

Act. 17. 28.

Theoph. Why so?

Mat. Because it cannot be done but to the contempt of his diuine Maiestie, forasmuch as he which is eternall, infinite, without bodie, and invisible, is represented in the likenesse of a fraile creature, finite, hauing bodie, and being visible. For this cause Esay going about to reprocue the madnesse of the idolaters of his time, that did set forth God in a visible shape, discerneth his wonderfull greatnesse, howbeit in termes

Isay. 40. 12 greeable to our capacitie, when he saith, Who hath measured the waters in the fist, and counted heauen with the span, and comprehended the dust of the earth in a measure, and weighed the mountaines in a waigh, and the hills in a ballance. And a little after he addeth

Isay. 40. 18 To whom then will ye make God like, or what similitude will ye set vp vnto him?

Theoph. I graunt that God is not to be set out in any visible shape, but why may it not be lawfull so to represent things created?

Mat. It is lawfull: so long as it is not done to adore or worship them: which the Lord straightway addeth, after the forbidding of making images in these wordes. Thou shalt not bow downe to them, nor serue them.

Theoph. Thinkest thou that it is all one for a man to bow himselfe to idols, and to adore or worship them?

Mat. Altogether. For, adoration signifieth all religious worship, but no man boweth himself to idols, with religious worship.

Theoph. What vnderstandest thou by the name of ship?

Mat. That they be not apparelled & decked; that sense be not burnt to them, temples built, altars set, holy dayes kept, and such like.

Theoph. Therefore it is lawfull to haue any images, as it be not to adoration & worship, except, those that be made to represent God.

Mat. All religious images be also to be excepted, by the precept of our thirde rule, least men abuse them to idolatry, being of their owne nature aboue measure prone to that wickednesse. Which thing gaue him occasion that in the end of his Epistle hee royled this admonition: Babes keepe your selues from idols, that is, from images made for religious vse.

1. Iohn. 5. 2.

Theoph. But they may teach the ignorant people, according to the common speech. Images are vnlearned mens bookes.

Mat. They be indeed the bookes of the vnlearned: for, they can teach nothing but vanitie and lying, as Scripture testifieth: and therefore they hold men in ignorance, and make them idiots and vnlearned, which experience it selfe proueth. But the most sure way whereby all the faithfull of what degree soeuer may be taught, and that with fruit, is that which the Lord himselfe hath appointed: that is, the preaching of his word, by the which Paule saith, that Christ is manifested before our eies.

Gal. 3. 1.

Theoph. Let vs go forward: Is there no other euill forbidden in the commandement, besides the adoration and worshipping of images?

Mat. Two other besides be forbidden namely, 1. Worshipping of creatures: and 2. Superstition.

Theoph. What cause hadst thou to say, that these euils be forbidden in this commandement?

Mat. Because they be of the same kind with idolatrie, for they tend hereunto, to declare by the outward gesture of the bodie, the worship which they thinke they giue vnto God. Wherevpon it is that these two be called by the name of idolatrie.

Theoph. Right. For, both the worshippers of creatures and superstitious persons, haue accustomedly bin called idolaters, as wel as the worshippers of idols.

Mat. And verily they be ioyned together, by a more neare bond: for idolatrie alwaies accompanieth the worshipping of creatures, and bringeth forth sundry superstitions.

Of the adoration of creatures.

Theoph. Let vs speake of these two evils. What understandest thou by the adoration of creatures?

Mat. The religious worship, which is giuen vnto the

Theoph. Why so?

Mat. Because adoration belongeth onely vnto God, whereof the Scripture it selfe is a plentifull witness. Whereupon it followeth, that we can bestow neuer a little of it vpon any creature, whether it be visible or inuisible of what condition soeuer, but we do take from and diminish the worship due to the creator. Therefore the Angell said vnto Iohn, which had fallen downe to worship him. See thou do it not, I am thy fellow seruant, one of thy brethren. Worship God.

Apo. 19. 10.

Theoph. But dost thou comprehend vnder that prohibition, the worship and reuerence which is vsually giuen to men that be aliue?

Act. 10. 26.

Mat. Not so verily, so as it be onely ciuil: for, if there be neuer so litle affection mingled tending towards religion, it is corrupt and displeaseth God. For this cause Peter refused the reuerence done to him by Cornelius, for the holy Apostle perceiued, that that reuerence was not meerely ciuil, but had mixed with it somewhat of Religion. Now if it be vnlawfull to worship Saints yea the very Angels themselues, how much more vnlawfull is it to worship their images, reliques, the Crosse of Christ, the likenesse of it, and such like?

Theoph. Let vs come to superstition: what meant thou

idol. Thou by this word

Mat. It is called superstition, when any worshippeth
God, by rites or ceremonies deuised of men. Of this
two are.

1 To weare a certaine kind of apparrell for Religion
like.

2 To hold difference of place in worshipping God.

3 To obserue daies and times for that purpose.

4 To make a difference of meates.

5 To abstaine from mariage, and such other inuen-
tions of men, whereof Paule thus speaketh, which
things haue indeed a shew of wisdom, in voluntarie
Religion, and humblenesse of mind and in not sparing
of the bodie, yet they are not any thing worth. Yea ra-
ther they are to the contempt of God, and hinder our
saluation.

Col. 2. 23.

Theoph. How are they to the contempt of God?

Mat. Because he preferreth obedience before sacri-
fice, and will be worshipped not after the inuentions
of men, but according to his owne will, which he hath
therefore made knowne vnto vs. Therefore Christ
said to the Scribes and Pharisees, They worship me in
vaine, teaching doctrines that be the commaunde-
ments of men. Moreouer, superstitions bring in the
contempt of Gods commandements, and of that wor-
ship, which he requireth of vs to be performed vnto
him, which experience doth plentifully proue.

Mat. 15. 9.

Theo. But how do superstitions hinder our saluation?

Mat. Because superstitious persons, imagine that
they merite somewhat by them, which thought turneth
men from Christ, and therefore from their owne sal-
uation. For that cause Paule calleth the forbidding of
meats and of mariage, the doctrine of deuils. It is ther-
fore a great deale better, to go on slowly in the waies
of the Lord, then to runne a pace in the way of super-
stition: which who soeuer hath entred into, the further
he goeth forward, the further he goeth from God, and
therefore from eternall life.

1. Tim. 4.

Theoph. Now I do vnderstand what superstition is.

I demaund, why, ſeing there be three euils, by which the worſhip of God is defiled, Idolatrie onely ſhortly touched in this commandment?

Mat. It is according to our ſecond rule, namely, that God when he meaneth to forbid many ſinnes of the ſame kind, forbiddeth them all vnder the name of one, and that the greateſt, ſuch a one as idolatrie is.

Theoph. Why thinkeſt thou idolatrie to be a great ſin, then the worſhipping of creatures, or ſuperſtitious

Mat. The reaſon in my iudgement is moſt plain. For, although a man be mad already, when he ſaith he ſaith God, for ſome excellent giſtes wherewith a creature hath bene adorned of God, and worſhippeth that creature: yet then he may be ſaide to be ſtricken through with rage and furie, when he worſhippeth an Idoll, made by the induſtrie and helpe of man. Therefore, the Scripture diſcribing that ſinne, calleth Idols the workes of mens handes, and preſentlie after addeth: They haue a mouth and ſpeake not; they haue eyes and ſee not; they haue eares and heare not; they haue noſes and ſmell not; they haue hands and handle not; they haue feete and walke not; and finally that they be dead. In which words he ſignifieth, that men be altogether out of their wits, when they worſhip the worke of mans handes, an image, dumb, blind, deafe, that perceiueth nothing, and is void of all the ſenſes, and therefore inferior to his maker and worſhipper; which appeareth euen by this, that none of them would be like their Idoll.

Theoph. But the worſhippers of Images, will not graunt thee that thou ſayeſt, namely that they worſhip the Images, much leſſe take them for Gods. For they ſay, they be not ſo voyd of reaſon, but they know, they be either of wood, or ſtones, or of painting. But rather they affirme boldly and conſtantly, that all the worſhip is done by them, in the honour of God or of the Saints, whereof they be Images.

Mat. What although we ſhoulde graunt them that they ſay, it were not this extreme madneſſe, that

Pſal. 115. 4.

Against
worship-
ping of I-
dols.

by they will worship God, by doing the thinges, that bee directly forbidden of him? Which also hee affirmeth to be despight against him? But howsoever they de-
 ceite it, it is so. For, when they preferre one Idoll be-
 fore another, and for religions sake take vpon them
 long pilgrimages, to salute such an image, do mumble
 their praiers before them, euen as for that purpose
 they haue many images with them: it is clearer then
 the light, that they thinke there is in them some di-
 uine power. And therefore they be conuincd, that
 those images be taken of them for Gods. Whereupon
 the Idolaters of that time are most sharply reprobued
 by Esay, although they euen then sought the same *Isay. 44.7.*
 shifts. So is the Deuill wont to bewitch all those, that
 receiue Idols for religions sake; for at the beginning
 indeede, he perswadeth them, that they bee receiued
 that God may bee worshipped in them; but by little
 and little, he blindeth them with their mad religion,
 so as at the length they both worship them, and put
 their trust in them. And indeed (as Austen saide most
 truely) no man looking vpon images, can doe them a-
 ny worship, whose mind is not so moued, as if he were
 heard of them.

For this cause, the Fathers of the Elibertine coun-
 sell, the yeare from the birth of Christ 330, decreede
 thus concerning this matter; It hath seemed good *Can. 36.*
 vnto vs, that there be no pictures in Churches, least
 that which is painted vpon the wales, should bee wor-
 shipped and adored. Against those which then woulde
 haue images placed in Churches.

Theoph. How came it to passe, that afterward they
 were receiued into Churches?

M. A. It was decreed after many contentions and
 sarres in the last counsell of Nice, aboute the yeare
 353. when the Deuill had before brought in manie
 superstitions into the Church: But it lacked images
 all the time, from the comming of Iesus Christ, vntill
 that counsell.

Theoph. Truly I am glad, that in going ouer these

things, I haue learned at what time Images were brought into the Church. Now I will returne againe to the order of our speach. Thou saidest, that in former times the old Idolaters, vsed the same excuses to defend their Idolatries, which the Idolaters of our time do vse now, who doe specially complaine of this, that they haue very great wrong done them, when they be compared with those auncients, for asinuch as there is a great difference betweene themselues and the other.

Mat. If it shal seeme good vnto thee to propound the things, wherein they say that difference is, I wil cause thee to vnderstand, that whatsoeuer they alledge is most vaine: and moreouer, that the Idolatrie of our time, is altogether the same, with that ancient Idolatrie of the heathen and Iewes.

Theoph. It shall verie much please me to heare the answer of thee. But they make foure heades of that difference.

The excuses
of the new-
er Idola-
ters.

1 First, that those auncients, both Heathen and Iewes, (say they) beleeued their Images to be gods, which is not beleeued of vs,

2 Secondly, they made many gods, we onely one.

3 Thirdly, because they worshipped the Images of things without sence and reason, or else of most wicked men, as Iupiter, Mars, Venus, and many other of this sort: and those Images (say they) be forbidden in this commandement, but not the Images which wee worship, as of Christ, the Virgine Marie, and of the Saints that now liue most blessedly in Heauen.

4 Fourthly, and last of all, we giue not that diuine worship to our Images, which in former times was giuen by Idolaters to their Idols and fained gods. Vpon which things they gather, that indeed those auncients are worthilie called and esteemed Idolaters: but that they haue great iniurie done vnto them, when they be charged with this fault, from the which they thinke themselues free, vpon the reasons which I haue reckened vp,

Mat.

Mat. I will answer in order vnto these fower points. The answer to the excuses of the newer Idolaters.

1 First, they be fowly deceiued in this, that they think those old Idolaters beleueed their Idols to be gods: for they changed them according to their pleasure, but they alwaies kept the same Gods in their mind.

2 Moreouer, there was no God of theirs, which had not many Images: and yet they did not according to that multitude, make to themselves many gods.

3 Finally, they did daily consecrate new Images, yet it was not in their mind to make new gods. Whereupon it is plaine, that they were not so blockish and without sence to beleue, that an Idoll of stone, or of wood, or of gold, or of siluer, was the verie essence of God: but onely a similitude or likenesse of God. It is indeed certaine, that the Prophets sometimes reproued the Israelites for this, that they said to their Idols: Thou art my God. But this was done for the cause which I spake of before, for that giuing to Images the honour due vnto God alone, they esteemed them in the place of God, notwithstanding, they coloured that Idolatrie with faire excuses.

Theoph. Concerning the first point, thou hast sufficiently satisfied me. Let vs therefore come to the second; Namely, that the Heathen had many gods.

Mat. That indeed is true, but they did neuer esteeme them alike, but rather constantly continued in this mind, that there was one chiefe God, to whom all the rest were subiect. For, so is the feeling of one God head graued in the mindes of men, that it can not be pluckt out, notwithstanding it be corrupted by their owne mad inuentions, and that more is, by their Idolatrie, as Paule saith vnto the Romaines.

Rom. I.

Therefore the other Gods whom they adored besides that chiefe God, were for this end worshipped, that they might be their patrons: which selfe same thing they also doe at this daie, which adore men Saints, and women Saints. For they take them in the stead of their Gods, when they giue that worship

to their reliques and Images, which is due vnto one highest God.

Theoph. Let vs now come downe to the third point it is this; That the prohibition which is contained in this commandement, is vnderstood onely of those Idols, which are the likenesses of fained Gods, which the old Ethnicks and Iewes Idolaters did worship, and that it is not extended to the Images of the Saints that be in Heauen.

Mat. This distinction is most false, for *ιδωλον* in Greeke, is altogether the same, that Image is in Latine. But both do signifie the likenesses which are made vpon foolish deuotion. Whereupon it is, that they of whom they be worshipped, are called *ιδωλατραι*, that is, worshippers of Idols or Images.

But let vs graunt there is that difference or diuersitie betweene these wordes which they affirme, what will it make for them, forasmuch as there is so generall a prohibition in this commandement; Thou shalt make to thy selfe no grauen Image, neither any likeness of the things &c. that it admitteth no exception or restraint? For it doth plainly comprehend euery religious likeness of all things, aswell liuing as without sence, reasonable or vnreasonable, men and women aswell which now liue blessedly in Heauen, as of the wicked, which now suffer the torments of theyr finnes in Hell. For, the difference of the things to whom the worship due to God is giuen, taketh not away the reproch and iniurie done vnto God.

Theoph. Now what answerest thou to the last point, namely, that they giue not the same worship to their Idols, which in times past the auncient Ethnicks gaue to their fained Gods?

Math. I answere, that they be altogether like, which shall plainely appeare, if we do a little more diligently looke into both, and make a comparison betweene them.

I The Ethnicks sacrificed to their Idols: so also do the Idolaters of our time: For they say Masses, (which they

A comparing of the
old and new
Idolaters.

they hold to be sacrifices) to the honor of Saints, yea at their Altars.

2 They offered them gifts, and so also do ours.

3 They saluted them, they fell downe vpon their knees before them, and finally made their praiers vnto them. Which thing also is diligently obserued and done by the Idolaters of our time.

4 They called vpon some for the plague, vpon other some for the safe deliuerance of women, other some for tempestes vpon the Sea, other some to obtaine raine, and other some for faire weather: so also do our Idolaters.

5 They apparelled them, they set vp lights to them, they burne incense: the same also do our Idolaters.

6 They carried them about in their solemne supplications, they followed them most deuoutly, being carried vpon mens shoulders, and with this minde that they might obtaine their requests. The same also is vsed among ours.

7 They appointed vnto them formes of praiers and worship, they built them Churches, and ordained Priestes, of whom their seruice might be done: so also is ours.

8 They sought high places, and places out of the company of men planted with trees, wherein they buile the chappels of their Idols, by means wherof wretched men (made drunk with blind deuotion) were so out of their wits, that there was verie great resort of people vnto them, no otherwise then as if God himselfe had bin present there. The Idolaters of our time haue carefully done all these things to the very selfe same end.

9 In each citie and towne one was chosen, to be the patrou of the place, and the protecting God. The same also do ours.

10 They swore by their names, & had them continually in their mouth, & alwaies carried about with the their Images to worship. The same also is done of our idolaters. To conclude at length the names of the Idols were changed, but the same Idolatrie is still retained.

But we must diligently marke the craft of Sathan in this behalfe; For, to the end he might restore or bring in againe the old Idolatrie, he hath borrowed the names of the holie Apostles and Martyrs, by whom in former times it was ouerthrowne and driuen away, and by this meanes it hath put on another person, that it might not be knowen.

Theoph. I haue taken no small pleasure by that which thou hast spoken vpon these fower points. Now that our speech may end there where it begun, I doe acknowledge that the Deuill which in our age hath set in againe the auncient Idolatrie, vpholdeth it by no other argumēt, then those wherewith in former times it was defended by him.

Mat. It is altogether so. For, whereas the Idolaters of our age, deuising a worship of God and Images of Saints, pretend and say, that the remembrance of God is the better engrauen in their minds, the selfe same thing was pretended by those old Idolaters.

Theoph. It is verie like that menneuen from the beginning were by these two reasons moued to Idolatrie; namely, that both they might worship God better, and deeply fasten the remembrance of him in their mindes.

Mat. But there is nothing which is more to the dishonor of God, and more putteth him out of the minds of men, then Idolatrie.

Theoph. Why so?

Mat. Because there can be no greater despite done to God, then (contrarie to his expresse forbidding) to giue the worship due to him, vnto dead Images, which also we may liken to stocks, snares, or gins, wherewith men be held fast vpon the ground, being lets and hinderances to their minds, that they look not vp to heauen, neither come vnto God with true knowledge and remembrance of him.

Theoph. I desire, if it shal not be troublesome to thee, to alleadge three obiections, wherewith Idolaters labor to defend themselves, not that I make any doubt
of

of things so plaine, but to the end I may be able fitly to answer the aduersaries, if at any time I haue occasion.

Mat. Thou shalt not trouble me, though thou enlarge this speech, for I am much delighted when any occasion is giuen me, to lay open the craft of the deuill, who vnder a colour of Religion and of worshipping of God, bringeth it to passe, that he himself is worshipped of Idolaters. Therefore propound those obiections.

Theoph. The first of them is this, that they giue not to the Images the adoration or worship due vnto God: For they say, they giue to Images onely that worship which they call *δουληα*, and that they do reserue *λατρεια* vnto God.

The first obiection of the Idolaters of our time.

Mat. This distinction is nothing else but a matter fained of the Greekes, as it may appeare by the words them selues being Greek, wherwith they might couer the vngodlines of the idolatry brought into the church by them. Howbeit by this distinction they meant that they worshipped God, & serued the Images. But their deeds declare that the matter is farre otherwise. For, if it were their purpose to worship the Images with the worship which they say is to be kept vnto God, what would they do more? seeing they fal downe vpon their knees, & most deuoutly salute them whensoever they come in their sight. But let vs graunt that the Idols (as they say) be not worshipped, but serued of them, are they not in expresse words condemned of God by the prohibition of this commandement, when after these words; Thou shalt not bow downe to them, the Lord straight way addeth, Neither shalt thou serue them? Which things being so, it is plain that this distinction is most friuolous, and that it is onely in wordes, by the which they would blind the eyes of the simple, especially seeing it is certaine that the Scripture vseth those wordes, *δουληα* and *λατρεια* for the selfe same thing, and attributeth both of them vnto God.

The answer to it.

Rom. I. 9. &
7. 6. & 12.
11.

The second obiection.

Theoph. Now I come to their other obiection, which is of the Cherubins, and the Brasen serpent, that was made by God his owne commandement. The Cheru-

Exod. 25. 18
Num. 21. 8.

bins to couer the Arke of the couenant, but the brasen serpent was set vp in the wildernesſe, that ſuch as were ſtong by the byting of the ſerpents, by the ſight thereof might be healed, and deliuered from preſent death, wherupon they will haue it proued, that it is lawfull to haue Images in Churches.

The answer. *Mat.* Theſe examples do not any thing at all ſerue their turne. For God him ſelfe had commanded the Cherubins, as alſo the brasen Serpent, not indeed to be adored or worſhipped, but to repreſent or ſignifie ſome things fit for that time, when the ceremonial law was in uſe. For, the Cherubins were beſtowed in that holie inner place, which is called the holieſt of all, out of the ſight of all, ſaue onely of the high Priest, who went into it onely once euery yeare, ſo as all occaſion of abuſing them was taken away. Concerning the brasen Serpent, Ezechias in that behaife ſpecially commended of the holy Ghoſt, for that he brak it, becauſe after a ſort it was worſhipped of the people. Now therefore with what face dare they alledge theſe examples to vphold their Images, ſet vp contrary to the expreſſe commandement of God, ſeeing eſpecially there is ſo filthy an abuſe of them vnto all kind of idolatrie?

Exod. 30.10

2 Kin. 18.4.

Theoph. But what did the Cherubins, and the brasen Serpent ſignifie?

Mat. Euery Cherubin had fower wings, with two they couered their face, whereby was taught, that the Angels themſelues be ſo ſtricken with that brightneſſe of the diuine Maieſtie, that they cannot endure it, and ſo be cōpelled to couer their faces: with the other two wings they couered the mercie ſeate which was vpon the Arke to inſtruct vs that God is incomprehenſible, and therefore ought not to be repreſented by any humane likeneſſe. Thouching the brasen ſerpent. God ſignified by it, that all they whom that old ſerpent (namely the deuill, with whoſe poyſon and that indeed deadly, we are infected through ſinne) had bitten, were healed, ſo as by faith, they do flie vnto Chriſts death. For the brasen Serpent was a figure of Chriſt, as the

Lord

Lord himself teacheth in these words; As Moses lifted up the Serpent in the wilderness, so must the Sonne of man be lifted up: that whosoever beleueth in him should not perish, but haue life euerlasting. *Iohn. 3.14.*

Theoph. I am satisfied for the second obiection, the third is behind, wherein they alledge almost innumerable miracles, which were wrought in fauour of the worshippers of Idols, and for the punishment of such as despise them. *The third obiection.*

Mat. Although I might most worthely reiect the greatest part of those miracles as false and fayned, yet will I grant this, that they may be all taken for miracles in deed. But what can they build with them? might not the Heathen boast the selfe same things of their Idols? Let prophane histories be read, they will affoord infinite examples of those things, neither indeed is it maruell. For, the deuill to the end he might establish his owne false doctrine, would therein follow God. *The answer*

Theoph. How?

Mat. As God when he meant to open his trueth vnto men, sent forth true Prophets and Apostles to preach it, and furnished them with the power of the holy Ghost, that they might confirme it by sundrie miracles. So the deuill the father of lyes assailed the same thing, when he would bring in Idolatrie and superstition into the world. For, he raised vp false Prophets and Apostles to preach it, & put into them the power of working miracles, for the confirmation of it. Hereupon it is that Christ warneth vs, diligently to take heed of false Prophets, who (saith he) shall do great signes and miracles, so as they shall deceiue (if it might be) the verie elect. Whereunto also may be applied the saying of the Apostle speaking of Antichrist; Whose comming is by the working of Sathan, with all power, and signes, and lying wonders. *Mat. 24.24. 2.Tes. 2.9.*

Theoph. Why doth the Apostle call them lying wonders?

Mat. Not so much to note the falshood of them,

as to giue vs to vnderstand of the end, whereat those miracles do shoot. And that is to confirme most false and lying doctrine, such as are Idolatrie and superstition, which are directly contrarie vnto Gods word, which indeed ought to be vnto vs in stead of a touchstone, by the which to discerne true miracles from false, that we be not deceiued by them.

Theoph. Thou thinkest therefore that all miracles which serue to confirme false doctrine, are wrought by the deuill, and therefore to be refused, as lyes, and done to deceiue.

*Dent. 13. 1.
2. 3.*

Mat. I think so. And for this cause, doth the Lord warne vs by Moses, if there arise in the midst of vs a Prophet, that foresheweth things to come, or sheweth any other signes for this purpose, to turn vs a side from his worship, that we do not heare such a Prophet: for the Lord your God (saith he) proueth you, to see whether you loue him with all your heart.

Theoph. But how can the deuill haue the power to worke miracles, which appertaineth onely to God?

2. The. 2. 11

Mat. The Lord looseth the bridle vnto him, and giueth that power, that he may auenge himselfe, vpon those which despise and refuse his truth, of whom Paul thus writeth; Therefore will the Lord send them the strength of delusion, that they may belecue lyes.

The other
part of the
2. commandement.

Theoph. Thou hast now satisfied me concerning the first part of this commandement, & those abuses haue bin discuffed in it, which are wont to be brought into the worship of God, but chiefly the greatest among them, namely Idolatrie. It remaineth therefore that we come to the other part, to the end we may know, what is to be done in the outward seruice of God, that is framed according to his owne will.

Mat. That is, when a worship is giuen both agreeable to his nature, and acceptable to his Maiestie.

Of spirituall
worship.

Ioh. 4. 23.

Theoph. What is that worship or adoration agreeable to the nature of God?

Mat. It is taught of Christ himself, speaking to that woman of Samaria, he saith; The hower commeth, and

now

Now is, when the true worshippers shal worship the Father in spirit and truth: for the Father requireth euen such to worship him. Now he opposeth or setteth spirituall worship which God requireth, against carnall worship deuised by men: which, because it is answerable to their carnall and corrupt nature, maruellously easeth themselues, but doth most of al displease God that is a spirite. Yea indeed no worship but spirituall is acceptable vnto him.

Theoph. Now it is to be seene, wherein that adoration or spirituall worship standeth.

Mat. Sincere praiet is the chiefe part of it, whether it be publike or priuate, when our hearts be lift vp to God with a pure conscience, all things being taken away, that may withdraw or estrange our mindes from him, as images, candles, and such other inuentions of men: falling downe vpon our knees, our heades vncovered, and handes lifted vp to heauen.

Theoph. Are not kneeling, vncovering of the head, lifting the hands vp to heauen carnall ceremonies?

Mat. No in no wise. For we call them carnall ceremonies, that were deuised by men, and such as tie our mindes to these earthly things: but these are both ordained of God, and so bring forth farre diuers or vnlike effects. For, they cal our mindes from these earthly and fraile things, and do lift them vp to true pietie, and spirituall meditation.

Theoph. Is there nothing else required to worship God spiritually, besides the things which thou hast reckened vp?

Mat. There is somewhat else required: namely, that we do heare his word, and receiue the Sacraments with humblenesse and reuerence of mind, & with puritie of conscience. Concerning the rest, so as we auoid all superstitious & humane ceremonies, we must vse the liberty which Christ by his death hath purchased for vs.

Theoph. What is that Christian libertie?

Mat. It is in euerie part of it, a spirituall thing: the whole force whereof standeth in the appeasing and an libertie.

quieting of fearefull consciences, that God may be
much the more earnest glorified in vs. Howbeit it con-
sisteth of foure parts, the first two whereof (notwith-
standing they be the chiefe) do not make much for that
we haue in hand: they were also handled by vs in the
former booke, yea rather they be the argument of it.

Theoph. Nevertheless I would haue them declare
by thee in a few words, that my memory might be rub-
bed againe, with the thinges that haue bin already spo-
ken before.

Mat. The first is, an effect of our redemption
namely, that Christ hauing by his death redeemed vs
fro the slauerie and tyranny of the deuill, hath brought
vs into the most happy libertie of his kingdome. For be-
cause it we be taken for the sonnes of God, & therefore heire
of his kingdome. For this cause Christ said to the Iewe
Iohn. 8. 35. The seruant abideth not for euer in the house, but
the sonne abideth for euer. Therefore if the sonne haue
freed you, you shall be free indeed.

2. The other part hangeth vpon the former, as it is
fruit of our regeneration, by the which when Christ
hath set vs free from the seruice of sin, we are brought
into libertie by his spirit, so as both we haue a will, and
be also able from the heart to serue God. Therefore
the Apostle saith: Where the spirit of the Lord is, there
2. Cor. 3. 17. is libertie.

Theop. Declare the other parts of Christian liberty
appertaining to the speech we haue in hand.

Mat. Either of them hangeth vpon our redemption.
3 Now the first is this: that Christ by his death hauing
put an end to all the ceremonies (which were nothing
else but shadowes & figures) he hath deliuered vs from
the bondage of them, to the end we might offer vnto
him a worship meereley or altogether spirituall.

Col. 6.

Heb. 10. 1.

Heb. 10. 1.

Heb. 10. 1.

But if we be deliuered from all those ceremonies
which were commanded of God, by much more strong
reason are we set free from those, which were inuented
by men, which also haue in them plaine superstition.

4 The last part standeth herein, that by the death of
Christ,

Christ, the lawfull vse of the creatures, which he had lost in Adam through sinne, is againe restored and renewed vnto vs.

Of the vse of merites and other things.

Theoph. By what meanes?

Mat. Men by sinne became the enemies of God, and therefore vnworthy to vse his goods: but being made at one with him by the death of his Sonne, and adopted or taken to be his sonnes, we may now with liberty of conscience vse all the blessings of the earth, & other creatures which he giueth vs to sustaine our life, to the end he may be with the more vehemency serued of vs, vntill he translate vs from this life, into that eternall inheritance. Hence is that of Paul, to the pure indeede all things are pure: but to the defiled and vnbelieuers nothing is pure. By which things it appeareth that Christian liberty doth by no meanes loose the bridle to our carnal desires: but standeth onely in this to bring peace to troubled consciences, whether they be out of quiet, & full of care about the forgiuenes of their sins, or else be troubled about the vse of the creatures, & of other indifferent things, so as they may vse them most freely, without any doubt or scruple of consciences.

Tit. I. 15.

Theoph. But that vse of indifferent things, seemeth not to auaille much to the quieting of our conscience, much lesse to the spirituall worship of God, wherevnto notwithstanding it was ascribed by thee.

Mat. It profiteth much vnto both: and indeede first of all except we do certainly know; that we may freely vse the creatures of God, our consciences shall neuer haue rest, yea rather they shall be tossed to and fro with doubting and superstition. Therefore Paule saith, Blessed is he that condemneth not him self in that which he alloweth: that is to say; which is certainly perswaded with himself, what is allowed or disallowed of God. Concerning the spirituall worship due vnto God, as it is defiled by a superstitious abstaining from the creatures, so it is much enlarged by a lawfull vse ioyned with his feare, and without offense: yea rather in this part, there is a certaine testimony of the spirituall wor-

Rom. I. 4. 22.

Gal. 5. 1.

ship which we desire to giue vnto him, when as we will not submit our selues to the superstitious commandments of men. Therefore Paule speaking of his Christian libertie, saith: In the libertie where with Christ hath made vs free, continue or stand you, and be not againe entangled with the yoke of bondage.

Theoph. What meantest thou, when thou saydest, we were to vse the creaturs of God in his feare?

Mat. That it is to say, soberly, and reuerently, as it were before him.

Theoph. Why madest thou mention of offence?

Mat. Because it must specially be taken heede vnto, that by our libertie we giue no offence to the weaker. For, the doctrine of Christian libertie, is not against the rule of charitie.

Theoph. What is an offence?

Of offences

Mat. The word properly signifieth something layd in the way, vpon the which he that walketh may stumble and fall. In this place by translation, or a borrowed kind of offence, it is taken for that, by the which we are hindered from receiuing the doctrine of the truth, or else be turned from it, after we haue receiued it. In which sence he is said to offend one which either saith or doth any thing, whereby the saluation of his neighbour is hindered. Now that is a most grieuous sinne: For Christ saith; Whosoeuer shall offend one of these litte ones that belecue me, it were better for him that a mill stone were hanged about his neck, and he drowned in the depth of the sea.

Mat. 18. 6.

Theoph. May there not be some certaine rule set downe, whereby it may be vndoubtedly knowne, in what things and how we are to beware, that we giue not offence to our neighbour?

Mat. There is. But that we may rightly vnderstand it, we must know, that there be two kinds of offences. There is one called an offence taken, which falleth vpon the head of the taker, forasmuch as none occasion was giuen. As for example if any take offence because his neighbour doth somewhat that is commanded

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ded of God, or refuseth to do some euill thing, forbidden of God. For, euen as our libertie must be subiect vnto charitie, so charitie ought to be subiect to the puritie of faith and righteousnesse of the law. Therefore thou maist not offend God, to auoid the offence of thy neighbour. The other kind of offence, is called offence giuen, the fault and condemnation whereof, lighteth vpon him of whom it is giuen: as when one giueth offence to his neighbour, by doing something forbidden of God, or else offendeth the vnskilfull and weake, by vsing indifferent things ill.

Theoph. What vnderstandest thou by the name of indifferent things?

Mat. Those which of themselues be neither good nor euill such as it is knowne these be, to eate flesh or fish. Now I said, that the weake were not to be offended for the vse of them. For the Apostle saith; Destroy not thou him with thy meate, for whom Christ died. *Rom. 14. 15.*

And againe in another place; If meat offend my brother, I will eate no flesh, while the whole standeth, that I may not offend my brother. *1 Cor. 8. 13.*

The. But why doest thou mention the weak only, when thou speakest of an offence giuen in indifferent things?

Mat. Because we must abstaine from them onely for the weakes sake, vntill they haue bene taught and confirmed in the knowledge of Christian libertie, but not for the malicious men, and mockers of Christian libertie; among whom also sometime it is profitable, that we claime and take our libertie, that it may be knowne what doctrine or Religion we professe.

Theoph. The third part of this commandement is behind, I would haue that declared in few words.

Mat. It beginneth at these wordes; I am the Lord thy God, strong, ieaious, &c. He calleth himselfe our God, both to oppose himselfe vnto Idols, as especially to shew, that it is he alone, to whom we ought to cleaue, seeing that he is our God, that is, mercifull and good. He calleth himselfe strong and ieaious, to teach vs, that he both can and will reuenge so great an inur-

rie, and indeede with so grieuous vengeance, that it shal stretch it selfe to their children, euen to the third and fourth generation, of such as follow the vngodlinesse of their fathers. Euen as also he sheweth his perpetuall mercy and goodnesse, to manie generations vnto them which loue him and keepe his law.

Theoph. There be three things in this thy exposition, of which I thinke it fit to aske thee.

Why God
is called
iealous.

First, in what sence God is said to be iealous, forasmuch as the affection of iealousie doth not any way agree to his maiestie.

Hos. 2. 20.

Ierem. 3.
Hos. 2.

Mat. The Lord giueth himselfe this title, hauing respect to the couenant made with vs: Now this he often cōpareth vnto mariage, aswell for the vnion which we haue with him, as for the mutuall fidelitie which we also haue promised vnto him. Hereof it commeth, that by the Prophet he saith; I will marrie thee vnto my selfe in faithfulness. As if he did say, that as he performed to vs all the dueties of a faithful and true husband, euen so he required againe by couenant of vs, loue and chastitie, required in mariage. And for this cause he complaineth, and not seldome by his Prophets; that Israell committed fornication with Idols, and was polluted or defiled with adulterie. When therfore he calleth himselfe iealous, he doth it, that with one word, he may cut of all the vaine excuses, wherewith Idolaters seeke to hide themselves. For this he meaneth: that he cannot by any meanes beare it, that vnder any colour, we should giue the loue and reuerence due to him vnto Idols; as an husband that religiously and holilie loueth his wife, cannot endure it, whatsoeuer she pretendeth, that his wife should bestow the signes of her friendship and loue vpon another. Moreouer, by this title he warneth vs, that at last he will execute no lesse punishment vpon Idolaters, then a iealous husband vpon his wife often taken by him in dulterie.

Theoph. The other thing commeth to my remembrance, whereof I said I would aske: how it agreeth with the iustice of God, to require the punishment of
the

the fathers offence of his posteritie.

Mat. The Lorde meaneth not, that the children should bee punished for the sinnes of the parents, for as much as he saith by his Prophet; That he will not, that the sonne should beare the iniquitie of his father, *Eze. 18. 10* or the father beare the iniquitie of the sonne. But this visitation is fulfilled, when the Lord taketh from the house of the vngodly his grace, the light of his trueth, and the other helpes of saluation. Now then, nothing else can bee looked for, but that the children being forsaken of God, should liue most wickedly, and moue God to take vengeance vpon them. From hence is that preposterous and disordered desire of the children, to follow the Idolatrous waie of their parentes, whereupon it commeth, that they excuse their Idolatrie by this one pretence, namely the example of their fathers. But if the Lord do threaten so great punishment to Idolaters so much blinded, that they think God is rightly worshipped of them: how much more fearefull iudgement ought they to looke for, that be illuminated with the light of his trueth, and notwithstanding defile themselues with Idolatrie and superstitions against their consciences?

Theoph. Those men are wont to answer (which also my selfe haue heard of them more then once) that they acknowledge no sinne in that, seeing they lift vp their mindes vnto God in the midst of those vngodlie superstitions, which also they hate with all their hearts.

Mat. It is a most yaine excuse, which the Deuill hath prompted them, to lull their consciences a sleep, and so to hold them in his nets.

Theoph. But how can they be conuinced of Idolatry, for as much as we ought to iudge of the outward actions of men, by the inward affection of the heart?

Mat. That indeed is true, in such things as of themselves bee good or indifferent, and which be made ill by an ill intent, as if one praied to God to be praised & well thought of. But concerning actions of their owne nature euill, and expressly forbidden of God, as is out-

Against the
Nicodemits

ward idolatrie, there is no inward affection of the mind which can make them good, & acquite them from sin.

Theop. In what place is outward idolatrie forbidden?

Mat. In the seconde commaundement, where by name the Lord forbiddeth, that no man bow himselfe to idols or worship them. Which thing is euerie where often repeated in sundrie places of the Scripture.

Rom. II. 4.

Moreouer, it may be gathered of that, which the Lord answered Elias, when he noted, and as it were by outward signes marked the Israelites, which had not fallen away from his religion. For he saith; I haue reserved to my selfe seauen thousand men; which haue not bowed the knee to the image Baal. In which words he declareth that all such as worshipped Baal with the outward gesture, were idolaters, notwithstanding they pretended the inward affection of their minde to be otherwise. Is it not also iust and right, that God should bee worshipped of vs in our bodies, as well as in our mindes, for as much as he is the maker of both?

*2. King. 5.
18.*

Theoph. Againe, they do alledge for themselues the example of Naaman the Syrian; who being lightened with the knowledge of the true God, by that miraculous cure, said vnto the Prophet; Herein the Lord be mercifull to thy seruant, when my Lord shall go into the house of Rimmon to worship there, and shal leane vpon my hand, and I bowe my selfe in the house of Rimmon, in this bowing my selfe in the house of Rimmon, the Lord I beseech to forgiue his seruant in this thing. To whom the Prophet answered; Go in peace. Of which words they gather, that the Prophet gaue his consent, he should do that thing.

Mat. This example maketh more against them, then for them. For that Naaman the Syrian, the chiefe Captaine of the hoast of the king of Aram, and most deare to the King himselfe, when he was first conuerted to the religion of the true God, knew that he sinned, if hee did but onely apply himselfe in his seruice, and bowing to the King while he worshipped, & hee prayeth God to forgiue him that sinne. But these our Nicodemites,

Nicodemits, which haue so many yeares bin taught the knowledge of God and of his spirituall worship, and indeed far more clearly, then the Fathers vnder the Law euer were, cannot be brought thus far: to confesse that they sinne, when euery where of their own voluntarie accord, and without any inforcement of the kings authoritie, that vse their seruice, they be partakers of Idolatrie and superstitions. Verily the confession of Naaman the Syrian shall be sufficient to condemne them in the day of iudgement: so far off therefore is it, that by it they can by anie meanes defend themselves. Concerning the answer of the Prophet; Go in peace, he doth not by it allow the sinne of Naaman. Neither was it his mind to flatter Naaman, But when he saw him in so little space of time to haue profited so well in the knowledge and feare of God, so as freely he confessed and condemned his owne infirmitie, he encouraged him, and putteth him in hope, that God would strengthen him, and bring that to perfection, which he hath begun in him.

For this cause he saith, Go in peace. But if he had had to do with the Nicodemits of our age, he would haue vsed far other maner of speach, and would haue aloud cried out the same thing, which Elias that went before him did to the Iewes of his time, mingling the worship of Idols with the seruice of God; How long I. Reg. 18. 22 do you halt betweene two opinions? if the Lord be God, follow him: but if Baal be he, go after him.

Theoph. I am not a little glad, that I haue gotten the meaning of that place. for sometimes I haue bin troubled about the loosing or vntying of that knot, I do not therefore now thinke, that the Nicodemits haue any excuse, wherewith to cleare them selues from the crime of Idolatrie. For as much as it is plaine, that this excuse of theirs is nothing worth.

Mat. Adde hereunto, that there be against them the examples of Daniell and his fellowes, and of innumerable Martyrs, who rather chose to suffer most cruell death, then neuer so little to make shew that

Apo. 21. 8.

they worshipped Idols. For as much therefore as they dare not accuse these faithfull seruants of God of rashnesse, of whom the Scripture it selfe reporteth honourably, this one thing remaineth, that they condemne themselues, because they feare men more then God, of which fault, there is no doubt but their owne conscience accuseth them. Let them therefore thinke vpon that sentence pronounced by God against the fearefull, that is, such as knowing the trueth, doe for feare dissemble it, whom he ioineth with vnbeleeuers, abheminable murtherers, whoor-mongers, sorcerers, and lyers, to whom he saith; their part is appointed in the lake which burneth with fire and brimstone, which is the second death. Let them I say remember that sentence, that if they haue any care of their saluation, they may preuent the wrath and iudgement of God by true repentance.

Theoph. Let vs now returne to the wordes of the commandement, why did he rather say, to them that hate me, then, to them which do not obey me?

Mat. That he might make the vngodlinesse of such as obey him not, especially which breake this commandement, more manifest: For, by that disobedience, they doe declare the inward hatred, which they haue against him. But contrariwise the godly, by keeping of his commandements, do witness the loue and reuerence they carrie him. Wherby it is apparant, how much Idolaters and superstitious persons be deceiued, when they thinke to declare their loue toward God, by their mad Religions. For as much as God himselfe testifieth, that those deuises be signes of extreame hatred against him. And indeede by these things is ouerthrowen that most false and hurtfull principle of Idolaters, wherein they affirme, that all things which be done with a good intent, that is with a mind to serue God, are well done.

Of good
intents.

Theoph. But surely it seemeth necessarie, that good intents cannot be ill.

Mat. True, if thou vnderstand them of such as be
good

Goodindeede.

Theoph. What are they?

Mat. Such as are grounded vpon the expresse word of God. For, the other which be against the word of God, howsoeuer men esteeme them to be good, yet are they most naught and displeasing vnto God. Therefore the good intents, as they call them, of Idolaters and superstitious persons, are no better then the intents of the Iewes, which put Christ to death, or of them which haue slaine almost innumerable faithfull, seruants of Christ, of whom Christ himselfe witnesseth *Iob. 1. 6. 2.* that they thought they did God seruice.

Theoph. Let vs go forward. Why doth God speaking of punishment, mention onely three or fower generations, and of reward, nameth thousands?

Mat. To teach vs, that he is more inclining to gentlenesse, and doing of good, then to seueritie. Notwithstanding, the sentence pronounced of God is not so generall, but he keepeth this free vnto himselfe, to shew himselfe mercifull when he pleaseth to the children of the wicked, and also to refuse and cast off, of the children of the faithfull, whom it shall seeme good vnto him. Neuerthelesse he so tempereth it, that it may be knowen, that his promise and threatning are neither vaine nor deceitfull.

Theoph. But these things seeme to agree rather to the whole Law, then to this one commandement.

Mat. Right, for the Apostle witnesseth, that the first commandement is the first with promise, namely *Ephes. 6. 2.* speciall.

Theoph. Wherefore then are they put into this commandement?

Mat. Because the breach of the whole law followeth vpon the breaking of this: For where any goeth about to set vp another, besides the true God, the whole law is now broken of him. For whatsoeuer may be performed or done by him, cannot be iudged to be the obedience of God, but of the Idol which he hath made.

Moreouer, Idolaters are so wholly occupied in their

superstitions ioyned most nearely with Idolatrie, and do so well with a vaine opinion of merite, that they easily despise and set light by the lawfull keeping of Gods commandements, which daily experience doth plentifully witnesse.

The third commandement.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

Theoph. We haue bin long in the exposition of the second commandement, because the matter it selfe required it. Now we are to come to the third. And first let vs see how many parts there be of it.

Mat. Three, as of the former. In the

- 1 First is forbidden, the rash vse of Gods name,
- 2 In the second is commanded the sanctifying of it, and this is contained vnder the prohibition.
- 3 The third is a threatning against the breakers of this commandement.

Theoph. That the exposition of this commandement may be the easier, I will demand three things.

- 1 First, in what sence the name of God is taken in this place?
- 2 Secondly, what it is to take the name of God in vaine.
- 3 Thirdly, how manie waies it may be taken in vaine; declare what the name of God signifieth.

Mat. It is first taken for God himselfe, as it is easie to gather out of the words of Moses; if you shall not keep to do all the words of this Law, which are written in this book, to feare that glorious and terrible name, *the Lord thy God* the Lord will make thy plagues wonderfull. Secondly, it signifieth all those things, which concerne his glorie, as his word and workes.

Theoph. But now what is it to take the name of God in vaine?

Mat. To speake of God, or his wordes, or workes, contemptuously, lightly, and rashly, that is, to misuse and

The first
part of the
third com-
mand. of
Gods name.
Deu. 28. 58

How the
name of
God is takē
in vaine.

to do wrong to his Maiestie. For this cause he said
 the name of the Lord thy God, then my name.
 this he meant, that seeing the Lord is our Ggd, we
 ought to think so reuerētly of his Maiesty, that to vs it
 should be most holy, & without all pollution or disdain.

Theoph. Now we are to see how many wayes the
 name of God is taken in vain, which is the third point
 of the first part of this commandement.

Mat. It may indeed be taken in vaine sundrie waies,
 which notwithstanding I will reduce vnto fve.

The first, which is also the most grieuous, is blas-
 phemie, that is rayling, namely when a man doth not
 onely speak contemptuously of God, but doth also vse
 reprochfull wordes, and such as sauer of contempt
 against his Maiestie: as they do that renounce God.
 To whom also we do ioine all those, that trample vn-
 der their feete the most holy misterie of our saluation
 that Christ hath wrought for vs, and euery where do
 sweare by his death, blood, bodie, and parts therof, as
 his head and bellie, and that most commonly, pur-
 posely, not being stirred & moued by anger, although
 indeed there be no anger, which can excuse so horri-
 ble blasphemie before God.

Theoph. Such men verily be far off from giuing those
 thanks which we owe vnto him, that he vouchsafed
 to take vpon him our humane nature, and that in it to
 deliuer vs from euerlasting death, he would be abased
 to the death of the crosse full of reproch.

Mat. Thou sayest true. And therein they shew them-
 selues worse then the very Iewes, of whom he was cru-
 cified. For if they had known him, they would not haue
 crucified the Lord of glorie, saith Paule. Therefore ex-
 cept they repent, it will altogether come to passe, that
 to their great euill, they shall feele his most iust wrath
 & iudgement, forasmuch as they do purposely so pro-
 fane the benefit of redēptiō, procured vnto vs by him.

Theoph. Let vs examine another way, by the which
 the name of God is taken in vaine.

Mat. When we do abuse the holy Scripture, which

How manie
 waies it is
 taken in
 vaine.

1. Cor. 2.8.

The pro-
 phaning of
 Gods word.

118 *Concerning Good workes.*

is done specially three wayes.

1. First when it is prophaned by ridiculous scoffe and mockings, as drunkards and vngodly persons are wont.

2 Secondly, when it is corrupted, that is, wrested otherwise then the true sense is, as hereticks do.

3 Thirdly, when any abuseth it, to enchantments or sorceries, for the healing of men or beasts, & such like.

Theoph. But they which heale diseases especially men by that means, say that there is no sinne in it, seeing they vse good works, whereof there followeth a verie good effect, namely good health, for the most part restored to the sicke.

3. Cor. II. 14 *Mat.* The deuill vseth to assaile men disguised, that is to say, he changeth himselfe into an Angell of light, to the end he may be the better receiued: For he knoweth that if he were knowne, all would abhor him. Therefore he can find no better colour, then if he make shew of the word of God, which neuerthelesse is both corrupted by him, & wrested from the true meaning, euen as he doth with hereticks, or else it is turned from the right and lawfull vse, namely doctrine, reproofe, correction, and instruction, to the healing of bodies, and such other delusions, wherewith both it is prophaned, and the name of God is taken in vaine. Whereupon it is plaine, that the healing which sometimes followeth those deceits and iuglings, be not of God, against whom there is that way great sinne committed, but from the Deuill.

Theoph. Canst thou proue that those kind of healings be of the Deuill?

Mat. Yea indeed, and that most easie. For, God vseth onely two waies to the curing of diseases, wherof one is naturall and ordinarie, namely by the helpe of medicines, whereinto he hath put that vertue & force: the other is besides the course of nature, miraculous; when God himselfe doth it by his owne power. But that way of healing by rehearsing wordes of the Holy Scriptures, cannot be called ordinarie or naturall; for as much

much as the word of God is not giuen to heale bodies but soules; neither can it be reckened among the miracles, which proceed from the power of God. For, the power of God is not ryed to the vtering of certaine words, notwithstanding they be verie good: or else there were not any which might not do miracles at his pleasure, which in very deed is most absurd. For, thereupon it should follow, that God declareth his power not according to his owne will, but according to our pleasure. Therefore no man ought to doubt, but that these kinds of dealings be of the Deuill, and not of God.

Theoph. They object that it is not like, that the Deuill the enemye of mankind, should regard and care for the good health of men.

Mat. That which traitors and poisoners are wont to do, namely to flatter thee for a time, to the end they may afterward lay handes vpon thee the more easily, the same useth the Deuill: For, if he heale the diseases of cattell, he doth it with no other mind, but to bind the owners of them to himselfe: if he bring any ease to our bodies, he doth it to bring the soule in bondage to himselfe, & for that cause, that at length he may thrust bodie and soule with him selfe into hell. Finally, he doth alwaies vsurpe dominion & Lordship ouer them, to whom he maketh shew of seruing for a time.

Theoph. It were therefore better for a man to serue himselfe, then to haue such a seruant.

Mat. It were so, and indeed to be holden with sickness all the time of our life, rather then to recouer our health by his helpe.

Theoph. I will yet demand one thing: whence hath the deuill this power, that he can heale the diseases of our bodie?

Math. God permitteth it vnto him by his iudgement, as it hath bin said of vs, that they should more and more be blinded, which sic to the deuill, that by their owne desert they may perish in their errors.

Theoph. The third maner of taking Gods name in

vaine is behind.

Gods name
take in vaine
by dissolute
nesse of life.

Psal. 50. 16

When we
speake of
God with-
out confi-
deration.

Mat. It is, when a man professeth him selfe to know God, but denieth him in his deedes, that is, whose whole life yeeldeth nothing but offences & stumblings. Of whom there is mention in the Prophet: for thus the Lord chideth with them; Why doest thou declare my statutes, & takest my law in thy mouth, seeing thou hatest to be reformed, and hast cast my words behind thee? The same also is to be thought of hypocrites, which are far worse then these: for in words and outward deedes they do vainely make shew of the feare of God, but their heart is very far off from him. To this number also they may be reckened, whose mind wandreth about other matters, while they are praying.

Theoph. Let vs come to the fourth maner of taking Gods name in vaine.

Mat. When this word *God*, or the name of *Iesus*, is vsed of vs either rashly or without cause: as manie do, with whom it is ordinary, that in the way of maruelling or wondring, they ofte vse these speeches, *my God, Iesus*.

Theoph. But thou shalt hardly perswade these, that they take the name of God in vaine, notwithstanding it be often vsed of them: for they say, it is better to name God then the Deuill.

Mat. Our nature is so corrupt, and so vsed to sinne, that we see not anie but the greatest, which indeed if they be weighed by our iudgement, shall be taken for verie small. For this cause, God gaue vnto vs his Law, which is as it were a glasse, and a most perfect patterne of holinesse, that by comparing our actions with it, we might acknowledge our sinnes, and studie to amend. But of these things shalbe spoken more at large, when we shall come to the vse of the Law. Now we are to examine that most damnable maner: and to compare it with this commandement of the Law; Thou shalt not take the name of the Lord thy God in vaine.

What is this, *in vaine*? do we onely then sinne against it, when it is set vpon by vs with blasphemies & renoucing of it? No in no case, but the also, whe it is named either

er with contempt or rashly. But what is he, that be-
know in his right mind seeth not, that it is both contemp-
tuously and rashly vsed in these maners of speaking? If
we haue bin at a feast, which peradventure hath not
without riot and other sinnes, he will not feare to
say these words, according to the custom among vs;
O my God, how excessiue haue we laughed?

O my God, how richly & daintily were we entertained?

If any of our seruants disquiet vs, by their vnskilfulnes
or slownesse, straight way he shall heare,

O God how foolish thou art?

O God how slow thou art?

If we find any place filthy and vncleane, or if we smell
any sauour, by and by shall the name of God be min-
ged with these things, in these words:

O God what a filthie place.

O God what an ill sauour do I smell?

These examples most common among our coun-
treymen, were to be alledged, that we might so much
the more plainly shew, how greatly the name of God
is vsed contemptuously and rashly of vs. A certaine
ancient left it written, that if we haue a costly garment,
we do then onely put it on, when we go to the compa-
nie of great personages, and do most carefully looke
vnto it that it be not spotted. Insomuch as we thinke &
auoid all such things as might soyle it. But the most ho-
lie name of God, with the excellencie and worthinesse
whereof, no garment, no not any creature is indeed to
be compared, is so little esteemed of vs, that it is conti-
nually intermeddled with vaine and idle speeches, with
raylings, and filthinesse.

Theop. I doe acknowledge that the name of God is
abused with very great contempt, in the speeches which
thou hast reckened vp: but that sin is so common, that
in very deede the godly themselves, and such as desire
to reforme their liues be not free from it: for, a man
shall find very few, that sinne not in this point.

Mat. It was the cause why I haue handled that sinne
more at large, to the end it may the better be knowne,

especially to such as be touched with anie feare of God, that by the reuerence wherewith they honor his name, they may be moued to amendment, which they shall with verie small labour attaine, if they giue their mindes vnto it.

Theoph. Let vs come to the fift and last way, where by the name of God is taken in vaine.

Of swearing

Theop. Before I demandaund how any sweareth by the name of God vainely, I would haue thee to declare what an oath is.

Mat. It is the calling of God to witnesse, for the confirmation of the vnkowne truth of our speech.

Theoph. How many kinds of oaths be there?

Mat. Two: For, the one is of things past, the other of things to come, namely when any thing is promised with an oath: which promise, if it be made vnto God, is called a vow.

Theoph. Let vs consider how a man sweareth by the name of God in vaine.

Mat. That is as often as those circumstances, which are required in an oath, are not kept.

Theoph. How many are those circumstances?

Mat. In an oath which is of things past, there are three, without which, the oath shall be altogether vaine.

1 The first is: that the thing whereupon we are about to swear be not onely true, but also that the truth of it be certainly knowne to vs.

2 The second is: that the thing be of some weight, as well to the glorie of God, as to the loue of our neighbour.

3 The third is: that the trueth of that thing, by any other means cannot be brought to light, for otherwise the verie name of God is contemptuously vsed.

But as an oath respecteth things to come, there be fve things to be obserued.

1 First, that the thing be of some importance.

2 That it be iust and lawfull.

3 That it be in our power.

4 That we be prepared to do it.

5 Final

5 Finally, that in time we performe it indeede, although it should be to our losse, as we be taught of the *Psalm. 154.* Prophet.

Theoph. What if all these circumstances be not obserued, is not the name of God taken in vaine?

Mat. It is, and very great reproch is done vnto him, especially, if that whereof we sweare be not true: for then he that doth that, accuseth God of lying and falsehood, & therefore so much as in him lieth, taketh from him his Godhead, and maketh him like the deuill, that is the father of lies.

Iohn. 8. 44.

Theoph. But if we haue taken our oath to do some ill thing, as for exāple to kil, are we bound to perform that?

Mat. No not so: for in our Baptisme we vowed vnto God, that we would serue him, and obey his will. And that oath cutteth off all other contrary vnto it.

Sin therefore is committed, in that an vnlawful oath was taken vainly & rashly, & cōtrary to the wil of God: howbeit the sin should be farre greater, if it were kept. But if we be not bound to doe ill things, although we haue expressely promised them, much lesse if they be required of vs vnder the colour of some general promise; For secretly they be excepted which are not lawful, no lesse thē those which cannot be done, or be impossible.

And therefore Herod was not bound to cut off the head of Iohn Baptist, by his oath taken to Herodias. *Mat. 14. 7.*

Theoph. We haue spoken sufficiently of the first part of this commaundement; let vs come to the other. Now, that pertaineth to the sanctifying of Gods name. By what waies therefore may the name of God be sanctified or hallowed of vs?

The second part of the third commaundement of sanctifying Gods name.

Mat. By fīue, euen in a like number with those whereby it is taken in vaine.

Mat. Declare feuerally euery of these waies.

Mat. The first is, that we sing his praises, reade his word, and speake reuerently of him.

2 The other is, that in aduersitie he be praised of vs, both in heart and mouth: as we reade Iob did in these wordes; Let the name of God be blessed.

Iob. 1. 21.

3 The third is, that so often as need shall require, we do make a most franke confession of his truth: and leade a life agreeable to that confession.

4 The fourth is, that we pray vnto him, and from our heart giue him thanks.

5 The fift, that when it shal be necessarie, we sweare by his name.

Theoph. How is the name of God sanctified, when we sweare by it?

Mat. Because by an oath lawfully taken, he is acknowledged of vs for the true God: forasmuch as we confesse him to be the searcher of the heart & secret thoughts, when we cal him to be a witnes of the things that be hidden from men.

Secondly, because we flie to him as a most earnest defender of truth, and therefore a most seuerer reuenger of lyers, and such as forswear themselves. And these indeed be the proper offices of God alone.

Finally, by an oath his name is sanctified, seeing that by it controuersies which hurt Christian charitie, be ended, as the Apostle speaketh.

Heb. 6.16.
Against Anabaptists,
that wholly
condemne
swearing.

From whence we may gather, how wonderfull the kindnesse of Gos is toward vs, who doth so farre abase himselfe, that he will be present at our controuersies, and make an end of them. Therefore there is no cause, why we shoulde doubt, to sweare by his name, in the place of iudgement, or elsewhere, so as all the conditions be kept. For whosoever refuseth to sweare, refuseth to giue glorie vnto God.

Mat. 5.34.

Theoph. But Christ commandeth that we sweare not at all, neither by the heauen, nor by the earth; and that our communication be yea, yea, nay, nay: affirming further, that whatsoever is more, is of euill, which also is confirmed by Saint Iames.

Iames. 5.12

Mat. That indeede is true. But Christ in the same Chapter plainly saith; That he came not to destroy the law or the Prophets, but to fulfill them. Therefore his purpose is not to condemne the right vse of an oath, expressely commanded of God in these words of Moses:

Thou

Thou shalt feare the Lord thy God, and shalt serue him
singly, and swear by his name.

Deut. 3.13.

Theoph. In what sence therefore, did Christ forbid
wearing altogether?

Mat. That he might bring againe this commande-
ment to the true vnderstanding of it, which had beene
much corrupted by the false gloses of the Scribes and
Pharisees. For, they taught it was no sinne, when any
swore in vaine by the creatures, as by heauen and
earth, seeing that the name of God was not expres-
sed. But Christ meaneth to shew, that although the
name of God was suppressed, or not mentioned, yet
secretly it was sufficiently expressed in such oathes:
and that therefore therein sinne was committed a-
gainst this commandement. Therefore his purpose
is not to forbid the lawful vse of an oath, but the abuse:
as when a man sweareth vainely, by what name, or in
what manner soeuer it be done.

Theoph. It followeth therefore, that it is lawfull to
swear by creatures, so as it be not vainely, forasmuch
as the name of God is secretly vnderstood in them.

Mat. Yea verily; yet with this condition, that
those creatures be auoided in swearing, which haue
beene commonly abused to Idolatrie.. For then the
name of God is not vnderstood vnder them, but it is
euen suppressed, that they may haue his roome, the
honour being giuen vnto them, which belongeth to
the Maiestie of God alone. But this do they, which
swear by the names of Saints departed. In which re-
spect the Lord is bitterly angry with them that swear
by other Gods, and taketh that kind of wearing, to
be an argument of manifest falling away from him.
Wherupon he complaineth of the Israelites in Jeremy:
in these wordes: Thy children haue forsaken me, and
sworne by those which are not Gods. And that indeed
very iustly, for the breaking of the second & third com-
mandement, is a signe of breaking the first.

Thus this
learned mā
and some
other haue
thought of
this matter.

Jerem. 5.7.

Theoph. How so?

Mat. Euen as he worshippeth God with spirituall

worship, and sweareth by his name so oft as the Lord shall require, which spiritually hath conceived & comprehended him in his mind: so whosoever hath imagined to himselfe a false God, or many Gods, doth forthwith declare it by worshipping of Idols, whose names he hath in his mouth, when he sweareth. It is therefore truly said, that Idols be first in the heart, before they be brought forth either with the hand or mouth.

Theoph. Let vs come to the third part of the commandement, which is the threatening against such as breake it.

The third
part of the
third com-
mandemēt.

Mat. It is contained in these words; The Lord will not hold him guiltlesse which taketh his name in vaine. Whereby it appeareth, that the transgression of this commandement is accounted a most hainous sinne before God, notwithstanding it be thought light of men, and that therefore he will with grievous punishment, be auenged vpon such as be guiltie of it.

Theoph. Is there any thing that doth so much aggravate this sinne?

Mat. Yea verily. For there is no commaundement, in the breaking whereof there is scene such insolent contempt of God.

Theoph. Why so?

Mat. Because we are brought to breake the other commandements, either vpon a false opinion of worshipping God, as when we giue ouer our selues to Idolatrie and superstition; or for our owne estimation, when we yeeld our selues to reuenge: or for our pleasure, when we commit fornication; or for our profit, when we steale; or for some feare, as when we tell a lie: but for the breaking of this commandement, we can pretend neither the worshipping of God, nor our profit, nor our pleasure, neither any feare. Therefore the transgression of this commandement, but especially blasphemie, hath no other beginning, but a most manifest contempt of Gods maiestie.

Theoph. Some are wont to excuse the matter by custom, to cleare themselves of the sinne of the contempt

contempt of God.
Mat. But I would demand, whence that custome
 wrong: Did it not come from the verie impiety & mad
 contempt of God, wherewith our mindes were wholly
 taken vp and possessed before? For it is certaine, when
 at the first the mind of man is lightened with the least
 sun-beame of the feare of God, that that bad custome
 is presently chaunged, howsoeuer it might go about to
 defend it selfe, by prescription of very long time.

The fourth commaundment.

Remember the Sabaoth day, to keepe it holy; sixe
 daies shalt thou labour, and do all thy worke, but the
 seauenth day shall be the Sabbath of the Lord thy
 God; in it thou shalt do no manner of worke, thou,
 nor thy sonne, nor thy daughter, thy manservant, nor
 thy maide servant, nor thy cattell, nor the straunger
 that is within thy gates, for in sixe daies the Lord made
 the heauen and the earth, the sea, and all that in them
 is, and rested the seauenth day, wherefore the Lorde
 blessed the Sabbath day and hallowed it.

Theoph. The fourth commaundment of this first
 table is behinde: to the exposition whereof, that we
 may make an easier way, let vs see of how manie parts
 it standeth?

Mat. Of foure.

1 The first containeth the summe of the whole
 commaundment, in these words; Remember the Sab-
 bath daie, to keepe it holie.

The second sheweth, which that Sabbath daie is,
 when he saith; Sixe daies shalt thou labour, and doe
 all thy worke: but vpon the seauenth day, shall be the
 Sabbath to the Lord thy God.

3 The third teacheth, how that day is to be kept
 holy. Thou shalt do no worke, neither thou, nor thy
 sonne, nor thy daughter, nor thy man servant, nor thy
 maide servant, nor thy cattell, nor the stranger that is
 within thy gates.

4 The fourth rendereth a reason, why hee appoin-

ted the seauenth day, rather then any other day, vnto this rest. For in sixe daies, God made heauen, the earth, the sea, and all that in them is, and rested the seauenth day, therefore hee blessed the Sabaoth daie and hallowed it.

Theoph. These foure parts are to be followed of vs in order. Declare therefore the meaning of the first.

Mat. When the Lorde saith; Remember the Sabboath daie, he teacheth vs, that this commandement is of verie great waight. Which to be most true, appeareth euen by this, that the keeping of the rest of the commandements, dependeth vpon the keeping of this. In respect whereof, the Lord euerywhere by his Prophets, obiecteth to the Israelites the transgression of this commandement, when he meaneth to signify the breach of the whole Law. He addeth after: that thou sanctifie or hallow it; that is, cease and abstaine from bodily workes, that thou maiest apply thy selfe earnestly to spirituall and heauenly.

Theoph. Which callest thou heauenly and spirituall workes?

Mat. That we may vnderstand that point, we must know that the Sabboath was commanded of God for two causes, the first whereof was ceremoniall. That ceremonie also is considered in two respects. For, by that bodily rest, the Lorde meant to warne the people of Israell, to abstaine and rest from their owne workes being carnall and defiled, that they might suffer the holy Ghost to worke in them. This doth he himselfe witnesse in these wordes; Se that you keepe my Sabboath, because it is a signe betweene mee and you in your generations, that you may know, that it is I the Lord, which sanctifie you. Out of which wordes it is plaine, that that ceremonie, was a type or shadowe of our regeneration.

Secondly, that ceremonie serued, to signifie the euerlasting rest of the kingdome of heauen, which was as it were a part of the former. For that cause the Lord calleth the land of Canaan, rest, because it

Why the
Lord vnder
the Law,
commāded
the saboath

as a signe or token of eternall life, according to the interpretation of the Apostle to the Hebrewes.

The other end of the bodilie rest, is this, that we may waite vpon the ministerie of the Church: for that is established by God in his commandement. Moreover, that we may meditate vpon his workes, and diligently applie our selues, to the loue of our neighbour, and the instruction of our houthold and familie. These are the two ends of this bodily rest, the first whereof together with the rest of the ceremonies, is taken away by the comming of Christ, which is the trueth of it. But the other is perpetuall & to continue for euer. Therefore that rest belongeth vnto vs, and is euery weeke to be kept one day.

Theoph. Let vs come to the other part.

Mat. After that the Lord had commanded one day for rest, now he sheweth which day he will haue kept, and that is the seuenth, namely the last of the weeke. He doth also teach, how we should spend the rest of the weeke, namely in working, that is, in doing our earthly busineses, to the end we may be the fitter for the rest of the seuenth day, and to the performance of such things, as he himselfe hath commanded.

Theoph. Which was the seuenth day?

Mat. That which we do yet call Saterday. For, the Lords day properly, is the first day of the weeke, according to the distinction made by God himselfe. But that seuenth day the Apostles changed, to teach that the ceremonie was done away, and the rest they put off to the Lords day, vpon the which, Christ by his resurrection had put an end vnto that ceremonie.

Theoph. How did Christ by his resurrection, put an end vnto that ceremonie?

Mat. Because, by the vertue and power thereof, we are spirituallly raysed vp, that we may serue God, and mortifie our concupiscences all the daies of our life, so as for this purpose, we do not now stand in need of the obseruations of anie day.

Theoph. Is not this to obserue daies, which thou con-

demnest a superstitious thing, in the exposition of the former commandements?

Mat. To obserue daies and times, is nothing else but to thinke one daie or time holier then another which agreeth not to the hallowing of the Lords day. For, we do not attribute vnto it greater holinesse then to another. But when the Apostles would take away the ceremonie of the seauenth day, they appointed this, which came first in place to that vse. And as another day had bin as fit, so neither is this lesse fit or conuenient, then any other.

Theoph. Declare the third part of the commandement.

Mat. It teacheth that no work concerning this life is to be done, vnlesse it be necessarie, vpon that day. But it is to be marked, that such workes were then iudged to be faultie and sinfull among the Iewes, because they were contrary to the ceremony which they were bound to keepe. But now that ceremonie being taken away, they are not forbidden as euill in themselves, but because they hinder vs and call vs away from holy studies and meditations.

Theoph. But why is there mention of the rest of men seruants, & of maide seruants, of cattel, & of strangers?

Mat. Concerning men seruants, and maide seruants, God commandeth this, aswell that they might haue some ease from labour, as also that they might attend vpon the ministerie of the Church, and so to care for, and looke to their own saluation, no lesse then their maisters. The rest of beasts God doth therefore mention, because they work not but with the seruice and helpe of seruants. He speaketh also of strangers, because if they be of the same profession with vs, they also are bound to keep the Law of God, if not, yet at least, heed must be taken that they be not an euill example to the rest.

Theoph. The fourth part is remaining.

Math. The Lord setteth before vs his own example, the more earnestly to prick vs forward to the keeping of

that rest. He doth also call to our remembrances the creation of the world, that we might remember of whom we haue our beginning, and the innumerable benefites that we enioy. The Sabbaoth day therefore should be vnto vs as it were an image of the creation of the world: and vpon that day ought we to meditate and think vpon that creation, least we be guilty of that fault, which God in former times by Moses vpbaided the Iewes with; Thou hast forgotten that strong God which hath begotten thee, the God which made thee thou hast not remembred.

Hereupon it is, that by name he reckeneth vp euer of his workes by it selfe, for in sixe dayes the Lord made the heauen and the earth, the sea, and all that is in them. Put here is mention of the Lordes resting, not because he hath cast off the care of his workes, for he continually worketh to preferue his creatures, and to guide them by his prouidence. But this he would teach vs, that he hath ceased from making of the kinds of things. Finally, the blessing and hallowing of the Sabbaoth day is after added, not because that day is in it selfe holier then others, but for that it is of God, appointed for this purpose, that we should rest from our owne workes, and diligently giue our selues to holie workes.

Theoph. The Sabbaoth day therefore is sanctified of God, in that he did appoint it to holy and religious workes: It is also sanctified of vs, when we giue our selues carefully to performe those workes.

Mat. It is true.

Theoph. But are not the rest of the daies so hallowed of God, namely that they be appointed to holie and religious workes?

Mat. Altogether, so farre forth indeed as may be for our businesse. But vpon the Sabbaoth, all other things are to be set aside, that we may with earnestnes applie our selues to those workes. And verilie men be without excuse, except they do this. For whereas the Lord hath deuided the week into seauen daies, he

giue one only to himselfe, but the other fixe he hath left vnto vs, to looke to our owne matters.

The second Table of the Law.

Theoph. The fower commandements of the first Table being expounded, order requireth that we come to the fixe last. But before we go to the exposition of each by it selfe, I desire that thou propound a general declaration of them, and that briefe, which may shew how they agree together, as thou diddest when thou handledst the first table.

The summe
of the last
table.

Mat. As in the first table the Lord doth teach true religion, that is, the way wherby he may be truly worshipped of vs. So in the last he prescribeth a holy pollicy or gouernmēt vnto men, that they may keep peace among them selues, and serue God with vnited minds. But for the vpholding of that pollicie, it is necessarie that some be superiors, and other some inferiors, and that the superiors be armed with some authoritie, wherwith they may keep the subiects within the bounds of their dutie, and prouide that the mightier do no wrong to men of meane quality. Now all these things doth the Lord ordain in the fift commandement. For, by litle and litle he doth in continuance of time bring vs to all lawful subiection, beginning with that which is most easie to be borne. Hauing settled and appointed Magistrats, he doth presently ioyn lawes, by the which they ought to gouerne their subiects peaceably, and keep them in equity & iustice: From whence also euery one should seek the rule of loue, that they may liue with their neighbours, according to the will of God.

And first, because nothing is more necessarie for the safegard of humane society, thē that the life of man be preserued, in the sixt commandemēt the Lord forbiddeth murther, and also commandeth that euery one preserue the life of his neighbours, no otherwise then their own. When he hath taken order for the safegard of mens liues, because men are mortall, in the seuenth commandement, forbidding whoredom, he enioyneth
marriage

he has marriage to all men that haue not the gift of continen-
ce, to the end mankind may be preserued and increa-
sed. And because a familie or household followeth ma-
riage, to the sustaining whereof riches are required, in
the eight commandement he appointeth to euery one
the proprietie of goods, while he forbiddeth theft where-
with quiet possession is disturbed and troubled. And
doth also command, that we labour to get riches, both
for our owne vse, and by vs to be giuen to the poore.
Afterward because it cannot be (such is the desire and
couetousnesse of men) that goods can be enioied of vs,
but that oftentimes there arise strifes and controuer-
sies, which the Magistrates cannot appease, except
they do plainly know the truth of the matter, in the
ninth commandement the Lord forbiddeth false wit-
nesse bearing, which is no small hinderance to the en-
ding of controuerfies, & doth command that we speak
the trueth, both before the Magistrate, and elsewhere
in all kind of matters. Finally, because the Law giuer
is spirituall, he would teach vs that his law also is spi-
rituall: that is, that not onely outward obedience is re-
quired by it, as the lawes made by men do, but euen
the inward affection of the heart. Therefore vnder the
name of concupiscence, which he forbiddeth in the
last commandement, he requireth also this, that we
obey him with al our heart, so as there be not any thing
in vs, be it neuer so litle, that is contrarie to his will,

The fift commandement of the Law.

Honor thy father & thy mother, that thy daies may
be long in the land, which the Lord thy God giueth thee.

Theoph. Let vs go to the particular exposition of
each commandement of the last Table. And let vs be-
gin at the fift, which is the first. These be the words of
it; Honor thy father and thy mother, &c. Of how many
parts standeth it?

Mat. Of two, the first is a precept, namely that we
honor father and mother: the other is a promise made
to the keepers of this commandement, which is that

they shall liue long, wherein secretly is contayned threatening against such as break it.

Who be comprehended vnder the name of parents.

Theoph. That we may clearly vnderstand the former part, two questions are to be determined of vs. First whom God comprehendeth vnder the name of parents. And secondly what is to be vnderstood by the name of Honor. Answer therefore to the first question.

Mat. Vnder the name of parents they all be comprehended, who by any meanes in respect of their office are bound to do the dutie of parents toward vs. namely they that ought to haue care for our instruction, health, life, preservation of our goodes, credite and peace. For in these things is contained the dutie of parents toward their children. Therefore vnder the name of parents, are to be vnderstood, first:

- 1 Gardians & tutors, that be to vs in stead of parents
- 2 Magistrates, who also be called fathers of the countrey.
- 3 Ministers of the Church, and Schoole-maisters, which be our spirituall parents.
- 4 Husbands toward their wiues.
- 5 Maisters toward their seruants.

Theoph. What is the cause, that God hath comprehended all these aboue mentioned vnder the name of parents?

Mat. Because such is the naughtinesse and pride of mans nature (for it is puffed vp with the desire of highnesse and excellencie) that it hardly suffereth it self to be subiect vnto any. For this cause that superioritie is spoken of for an example, that is by nature most amiable & least enuied, because it might more easily soften our minds, and bow them to the custom of subiection.

What the word Honor signifieth.

Theoph. Let vs come to the other question. What containeth the honour which we are commanded to giue to our parents?

Mat. It standeth vpon three parts, First:

- 1 Vpon outward saluation proceeding from the inward reuerence which we ought to yeld vnto them; which shall be done, if we acknowledge them to be the ministers

ministers of God for our good,

2 The second is, the obedience that we performe to their commandements, so as they be not contrarie to the will of God: for then by the rule of Peter, we ought to obey God rather than men. *Act. 5. 29.*

3 The third is, that when they be poore, we do helpe them with our goods. It is in the meane time to be obserued, that God doth not onely prescribe a rule to inferiours, wherby they may giue due honor to their superiours, but doth also teach superiours their dutie which they ought to do to their inferiours.

Theoph. What if the superiours faile in their dutie, are not the inferiours discharged from the honor due to them?

Mat. No not so: for our sinnes are not excused by the sinnes of others. Moreouer the obedience we giue them is directly referred vnto God, of whom it is commanded, and not properly to them selues.

Theoph. We haue stayed long enough vpon the former part of this commandement, let vs therfore come to the other: It is the promise, the wordes whercof be these; That thou maiest liue long in the land which the Lord thy God giueth thee. To the expositiō wherof there be fīue things, whereof I will aske thee.

1 First, why the Lord ioined a promise to this commandement, rather then to the rest of the commandements of this later table?

2 Why he promised long life, rather then anie thing else?

3 What good we haue by long life, that is subiect to so manie troubles?

4 What that land is, whereof mention is made in this place?

5 How this promise is fulfilled, forasmuch as it is certaine, that sometimes obedient children be taken away by vntimely death, and the stubburne and disobedient liue long? Now therfore answer to the first. What is the cause that the Lord ioyned a promise to this commandement?

Mat. He teacheth superiors by his owne example how they ought to behaue themselues toward their inferiours, namely to allure them to obedience rather by gentlenes & promises, the by seueritie & punishment.

Theoph. Go forward, and in like sort answer to the second. Why is long life promised by God, rather than any other thing else?

Mat. The promise is very fitly applied to the commandment it selfe: for, it teacheth modest and obedient children; while they honor the instruments of that life graunted to them, namely their parents, that they shall long enioy it. But on the contrarie side, it threatneth death to the disobedient, because they be altogether vnworthie to haue the vse of that benefite, the instruments whereof they honor not.

Theoph. The third point followeth. What profit haue we by a long life; seeing it is subiect to so many afflictions?

Mat. I graunt indeed that this corporall life, if it be seperated from the fauour of God, is most miserable and vnhappie: but it is a blessing to the faithfull. For continuing in it, we serue to his glorie, and sometimes he granteth vs this, that with great peace and quietnesse, we enioy sundrie temporall benefites. Moreouer this promise is applied to the cōmon opinion of men. For they accompt long life for a great blessing.

Theoph. Let vs come to the fourth point. What is that land, wherof the Lord maketh mention in this place?

Mat. In respect of the Israelites, it is to be vnderstood of the land of Canaan, which they had receiued of the Lord to possesse it; but in respect of vs, it is extended further. For wheresoeuer we be in the world, we haue right of dwelling there, from the Lord whose the earth is.

Theoph. The last point is behind. How this promise is fulfilled, seeing it is certaine, that in many places obedient and sober children dye being yong, and the disobedient liue long?

Mat. It is taught by the examples of Absolom, Core, Dathan,

han, Abiron, & of the sonnes of Hely. Experience
confirmeth the thing, of stubborne & disobedient
children; for they be for the most part seene, either in
prisons or vpon the gallowes. Contrariwise the well ad-
vised and obedient, for the most part haue long life,
with great quietnesse and peace. But if at anie time it
fall out to be otherwise, we must remember that al the
promises of God concerning earthly thinges be with
condition, namely, so farre forth as he shall know them
to be expedient, both for his owne glorie, and for our
saluation. When therefore God doth betimes call his
people out of this life vnto himselfe, he prouideth farre better
for them, then if he gaue them long life. For he taketh
them from the miseries of this world, and putteth them
into the possession of eternall life. On the other side,
sometimes he giueth the wicked long life, but so weak
and full of miserie, that it is more grievous then death
it selfe. For this cause Moses repeating the law of God,
declareth that promise in these wordes: That it may
be well with thee vpon the land which, &c. But if it fall
out otherwise, it was for the cause which was at large
set forth by vs, when we intreated of afflictions. For, in
that place we taught wherefore the Lord wil haue the
wicked sometimes to liue long & happily in this world,
and the godly to suffer al kinde of afflictions. Yet not-
withstanding, that saying of Salomon abideth true: Al-
though the sinner commit euill an hundred times, and
God prolongeth his daies, yet I know that it shall be
well with them that feare the Lord.

Dent. 6. 2.

Eccle. 8. 12.

The sixt Commandement.

Thou shalt not kill.

Theoph. Hauing finished the treatise of the fift com-
mandement, we are now to come to the sixt. How ma-
ny parts be there of it?

Mat. Two.

- 1 First, the forbidding of murther.
- 2 The commanding of keeping peace and frindship
with our neighbours,

The exposition of the first part,

Theoph. How large is the word, killing?

Mat. It containeth all the degrees and steps by which we come to it: yea indeed all those things, by which we are procured and stirred to commit murder according to the third rule.

Theoph. Rehearse those steps or degrees.

Mat. They be three. The first whereof is hatred conceived in the heart, forasmuch as it is in plaine words forbidden of Moses; Thou shalt not hate thy brother in thy heart.

Lev. 19. 17.

Theoph. What if our enemy be a wicked man, is not lawfull to hate him?

Matth. We may indeede hate his sinnes, but not the person. But we must diligently beware of two extremities, wherein we do sinne on either side.

The first is, that we hate not the person of the sinner.

The other, that we loue not the sinne for the persons sake.

Theoph. Let vs come to the second degree, by which we come to murder.

Mat. It is anger: for it is a declaration of the hatred lying hid in the heart.

Theoph. Thinkest thou it to be altogether vnlawfull to be angry with any?

Mat. I do not thinke so: for, anger is a naturall affection, wherein if moderation be kept, it deserueth much praise, as the two extremities deserue dispraise.

Theoph. What is that moderation?

Mat. When, with zeale for the glorie of God, or with iust sorrow we be angry, because iniurie is done vnto vs without our desert, & that keeping a meane, with this caution, that we neither speake nor do any thing, that is against the honour of God, Christian modestie, and the loue of our neighbour. In which sense Paule commandeth; Be angry, and sinne not.

Eph. 4. 26.

Mat. Let vs consider of the two extremities of anger: and first let vs speake of that, which sinneth exceeding.

Mat. We doe then fall into it, when we be angry rashly.

ly; that is, without a lawfull cause: or else when be-
moued for a iust cause, we do passe the bounds of
moderation, speaking or doing the things that be a-
gainst the honour of God, neighbourly charitie, and
christian modestie. But that falleth out, when we be so
en vp with that affection, that the iudgment is trou-
bled, and reason it selfe is darkened, for then for a time,
we are like vnto madmen, that know not what they do.
For this cause Iames saith; The wrath of man perfor- *Iam. I. 20*
meth not the righteousnes of God.

Theoph. Let vs come to the other extremitie. How
we sinne in the defect or want of anger?

Mat. When, perceiuing that God is offended, or
credit hurt without cause, we are notwithstan-
ding not moued, as our duetie requireth: which would
be vs not to suffer euils, but that according to our
willings we should set our selues against them. Hence
was, that Moses was so angry in the wildernesse with
the Israelites, whom he saw worshipping the golden
calfe with the Idolatrous worships, Iohn Baptist with
the Scribes and Pharisees, and Iacob with his father in
law Laban. Moses indeede being moued with most
just anger, drew out the sword, because he was a Magi-
strate. Iohn vsed most sharpe and vehement repre-
hensions, because he was a minister of Gods word, and
had to do with hypocrites, and men hardened in their
sins. Iacob dealeth with moderate and gentle admo-
nitions, because he was a priuate person, and his owne
matter was in question.

Theoph. The third step by the which men come to
further is behind.

Mat. It is, every hurt offered to the person of our
neighbour, wherupon also, sometimes enlueth murder
of selfe, which fault is indeed most grievous in the sight
of God, as appeareth by that which the Lord saith,
that he abhorreth the man-slayer, and by the penalty
appointed by himselfe vnto men-killers. For, he ordai-
ned, that not onely men, but also the very brute beasts
that had slaine man, should be put to death. For which

Leuit. 7. 26

cause he forbad his people the eating of blood: for, that ceremonie he would shew how much he abhorreth the shedding of blood, and therefore murther.

Theoph. Is there anie speciall cause, which maketh murther to be esteemed so hainous a sin before God?

Mat. There is: and he doth declare it himselfe in the ninth Chapter of Genesis. For, after these words. Who so sheddeth mans blood, by man his blood shall be shed: presently addeth, because in the image God made he man. By which words he teacheth, that his owne image which he hath engrauen in man, is wronged and misused by manslaughter.

Theoph. But whether was that image or likenesse of God blotted out in man by originall sinne, as it hath beene said by thee in the second Chapter of the former booke?

Mat. It was indeede, but not so farre, that there be no steps of it at all remaining: for, the spirituall gifte (as one of the auncients saith) given of God to men, for their saluation, were by originall sinne taken away, such as be the true knowledge of his Maiestie, and of the worship due vnto him: But then naturall gifts, that is such as concerne this life, were onely corrupted, as vnderstanding & reason, so farre forth as they respect humane things, but they were not altogether taken away, as experience it selfe doth sufficiently witnesse.

Theoph. Let vs come to the other part of this commandement, & together let vs consider of the vertues, which are commanded in it.

Mat. The meaning thereof is this, that we be meeke, louing peace and concord, gentle, peace-makers, and desirous of reconciliation. Briefly, in this commandement, God requireth foure things of vs, the first two whereof do shew what is to be auoided, and the latter two, what is to be done of vs, to the fulfilling of it.

Theoph. Rehearse the first two.

Mat. That we hate no man, much more that wee hurt not either by words, or deede. Secondly, that if **Rom. 12. 19** we be offended, we follow the counsell of Paule, that

we

we avenge nor our selues, but suffer the injury patient-
ly, leauing vengeance vnto God, that claimeth it to
himselfe. Vengeance is mine, I will repay it. For this
cause also in another place he is called the God of ven-
geance, or God the auenger.

Psal. 94. 1.

Theoph. But while we beare iniuries patiently, doe we
not giue our enemies occasion to be more cruell and
perce vpon vs, according to our manner of speech: that
wolves be more fierce vpon such as follow sheepe?

Mat. It is indeed certaine, that our enemies, some-
times waxe the prouder, and more insolent, because of
our meekenesse: but this is nothing to the matter. For
we ought to be readie rather to beare diuers injuries,
then to reuenge that which we haue receiued, and that
by the commandement of Christ; Resist not euil: but
who so shall strike thee on thy right cheeke, turne to
him the other also. And this is the true sence of that
place. For the Lord would not haue vs, when we
haue receiued one iniurie, to pull another vpon our
selues, as the words at the first sight seeme to require.
For it were a sinne, not to take heed of an iniurie fore-
seene, especially, when oportunitie is offered vs.
For, Christ himselfe, and after him Paule, when they
were stricken vpon one cheeke, did not turne the other:
but did greatly find fault and complaine of the iniu-
rie done vnto them. But concerning that prouerbe,
that the wolves be fierce vpon such as follow sheepe,
it is a verie deuise of the deuill, and therefore most
false: For, whosoever in that behalfe doth imitate
sheepe, is safe from the assaults of al wolves, being pro-
tected by the crooke or staffe of that chiefe shepheard
of our soules. But on the contrary side, whosoever re-
uenging his iniuries, followeth wolves, he goeth out of
the fold of Christ (in which they at the last be aduirted,
that he indeed sheepe) and offereth himselfe a pray
vnto Sathan, of whom Peter saith, He goeth about like
a roaring Lion, seeking whom to deuour.

Mat. 5. 39.

1. Pet. 5. 8.
Why God
claimes ve-
geance to
himselfe.

Theoph. Why doth the Lord challenge to himselfe
the office of reuenging, and so earnestly forbiddeth

vs, that we reuenge not?

Mat. It seemeth to be for three causes; the first because he himselfe is specially offended with the iniurie done vnto vs,

Theoph. Why so?

Mat. Because, being our chiefe Lord, he ought much more to be reuerenced of vs, then man which is his creature. As often therefore as we despise and breake his commandements, doing iniurie vnto any, it is not the offence especially done against God.

Theoph. Declare another cause.

Mat. Because he doth a great deale better knowe the greatnesse of the iniurie, then doth he that is iniured: for he pierceth into the hidden and most secret thoughts of men.

Theoph. Declare the last cause.

Mat. Because he hath the chiefe power to reuenge iniuries, as he shall know to be right and expedient, which we cannot doe. For he sometimes, increaseth the iniurie, which though he to haue reuenged it. But although we had that power in our selues, the effectiue as that rule vs, would carrie vs beyonde the boundes of moderation. For these causes hath the Lord challenged vengeance to himselfe, and promised that he will indeede repay it, and so he hath freed vs from that labour, and those discomforts, which might hurt vs in reuenging. But that he might take from vs all excuse, he hath appointed the Magistrate, which in his name should execute vengeance, and hath for this purpose armed him with strength and authoritie, that with a stayed mind he should consider the greatnesse of the offence, to punish it without any troublous passion, and repress the boldnesse of those which haue hurt vs.

Theoph. Is it therefore lawfull to flie to the Magistrate, & to pursue the punishment of them that haue hurt vs?

Mat. It is lawfull, for we see after a sort to flie to God himselfe, when we craue the help of his ministers, so as it be done without any affection of reuenge, ha-

uing

ing this onely in our mindes, to helpe forward common peace, while we cal those to punishment, of whom we was disturbed and broken.

Theoph. What if the Magistrate refuse to helpe, or if we cannot go to him, what thinkest thou then to be done?

Mat. The whole matter must be committed to God, which one day will take vengeance, both vpon him that hath done vs the wrong, and also vpon the Magistrate, which in this behalfe hath failed in his duetie. And indeede this is the best way: for, if we our selues will reuenge when we be able, we shall do farre more hurt to our selues, then to our aduersarie. For, we shall hurt but the goods or the bodie of our enemies: but we so hurt our conscience, that we bring our owne soule into extreeme hazard of vtter perishing. I omit the discommodities that are wonte to arise of it, while the Magistrate demandeth an account of the fact. Therefore the best is to beare iniuries patiently, for by that meanes we do not onely turne away from our selues many inconueniences, and innumerable troubles and dangers, but also the Lorde, to whom our moderation and obedience is seene, giueth vs his fauour and all kind of blessings. And yet the reuenge that is deferred, is not taken away: for the Lord wil repay it farre more grievously, then if we our selues had assayed to do it.

Theoph. It is therefore monster-like, that we be so desirous of reuenge, and that there be so few, which in this behalfe suffer themselves the obey God.

Mat. It is indeede: and thereby it appeareth that we be the children of Adam, and heires of sinne, while we doubt not to make our selues equall with God.

Theoph. Wherefore?

Mat. Because the Lord challengeth reuenge to himselfe alone. But there is nothing that man desireth so feruently, insomuch as many times he offereth his owne life vnto all dangers, that in this point

he may haue his desire. Therefore, they onely that haue put off the olde Adam, and put on the new, be able to overcome these euill affections, & to leaue vengeance vnto God.

Theoph. Let vs come to those two last things, which the Lord requireth of vs, to the fulfilling of this commandment. Declare the first.

Mat. That we should go to him, with whom we be at variance, to be reconciled according to the commandment of Christ, If thou bring thy gift vnto the altar, and there remembreth that thy brother hath ought against thee, leaue thy gift there before the altar, & go thy waies, first be reconciled to thy brother, and then come to offer thy gift. Now he teacheth by that ceremonial of the Law, which was then in vse, that all the worship which we offer vnto God, is displeasing vnto him, so long as we be at variance with our neighbours.

Ephes. 4.23. Moreover, Paule warneth, that this reconciliation is soone to be made, and not to be put off from day to day. For he saith, Let not the Sunne go downe vpon your wrath. Which indeed is the most fit remedy to breake off hatred, and to bridle reuenge. For, euen as diseases and sores at the first easie to be cured, by delay are made incurable, and that more is, deadly, so hatred will grow past cure, if thou repress it not speedily. For this cause Paul after these words, let not the Sun go down vpon your wrath, by and by addeth, neither giue place to the Diuell.

Theoph. Wherefore doth he adde these words?

Mat. Because hatred if it bee neuer so little a time hidden in our mindes, maketh an entrance for the Deuill, who hauing entred vpon our hearts, doeth so wholly possesse them, that refusing reconciliation, hee stirreth vs vp to the desire of reuenge, till at length hee haue throwen vs headlong to destruction.

Seeing therefore hee is so hurtfull a guest, there is cause that betimes we shut the doores against him, by unfained reconciliation.

Theoph. The other point is remaining of the thing which

which we are bound to doe for the fulfilling of this commandement.

Mat. It is, that after we haue diligently done our duetie, if our aduersarie do obstinately refuse reconciliation, we leaue not to loue him, to pray vnto God for him, and in all things to pleasure him, according to the commandement of Christ; Loue your enemies, *Mat. 5. 44.* bleſſe those that curse you, do good vnto them that hate you, and pray for them that hurt you and persecute you, that you may be the children of your father that is in Heauen. Hither also may be referred the exhortation of Paul; If thine enemy hunger, giue him meat, if he thirst, giue him drinke: For if thou do this, thou shalt heape coales of fire vpon his head. Finally, that also is to be marked, that Paul presently addeth; Be not overcome of that which is euill, but overcome euill with goodnesse.

Rom. 12. 20

21.

The seventh commandement.

Thou shalt not commit adulterie.

Theoph. Let vs come to the seventh commandement of the Law. How manie parts be there of it?

Mat. Two. In the first he forbiddeth adulterie, in the last he commandeth chastitie.

Theoph. What doth the Lord vnderstand by the name of adulterie?

Mat. Not onely the companie of man with woman out of mariage, but also all kind of filthinesse, by the which man may be defiled. Moreouer, all the affections of concupiscence: and finally whatsoever stirreth vp vnto lust, and nourisheth it. Of which sort are

The exposition of the first part.

Vnlawfull touchings.

Wanton apparelling of the bodie.

Filthie speech.

Vncleane songs.

Filthie reading.

Too familiar companie with those, of whom it is verie like that they be tempted with lust.

Wanton lookes.

Idlenesse, that is the mother of all vices, and namely of whooredome.

Dancings, which are most manifest stirrers and prouokers of lust.

Eccles. 3. 27 Seeing therefore it is certaine, according to the saying, He that loueth danger shall perish in it, that we are by nature prone vnto lust: except we diligently take heed of all these prouocations, it will verily come to passe, that at length we shall be diuen to the verie act it selfe: which sin notwithstanding is before God esteemed most hainous, especially in those, that professe the name of Christ.

Theoph. Why so?

Mat. Paule giueth a reason in these wordes; Do you not know that your bodies are the members of Christ? Shall I therefore take the members of Christ, and make them the members of an harlot? God forbid. Know you not that he which is coupled with an harlot, is one bodie with the harlot? For he saith, they which were two shall be one flesh. But he which is ioyned to the Lord, is one Spirit. Flee fornication: euery sinne that a man doth is without the body: but he that committeth fornication, sinneth against his own body.

But if the iniurie be great that is done vnto Christ, verily that must not be thought little that is done to our neighbour. For there followeth vpon this, the staine of honest families. Moreouer maidens otherwise to haue bin well bestowed, are thus not seldome brought to an haynous offence, to their dishonour and punishment. But the iniury shal be greatest if adultery be committed, that is, if either the man or the woman, or both of them be married. For so the faith of marriage is shamed, and the band broken: the whole family is ouerthrowen, and sometimes bastards be suborned for lawfull children, vnto whom the inheritance cometh. For this cause the Lord ordained in the Law, that the adulterer should die the death.

Leu. 20. 10.

Deu. 22. 22.

The exposition of the

second part.

Theoph. Let vs come to the other part of this commandment. Is there any other thing to be obserued

it, besides the chastitie which we ought to keepe?

Mat. There is. Namely that God commandeth marriage to all those, that are not euen inwardly endued with the gift of continency. For as Paul saith, It is better to marrie then to burne.

1 Cor. 7. 9.

Theoph. Seeing thou hast made mention of marriage, will haue thee shew the causes, why it was ordained.

Mat. They be three.

1 First procreation of children.

2 Mutuall helpe one to another.

3 The auoiding of fornication.

Theoph. Which is the chiefe of these causes?

Mat. The first, in respect of God, namely the increase of mankind, but in respect of vs, the last, namely the auoiding of fornication.

Theoph. Why saiest thou, that this is the chiefe in respect of vs?

Mat. Because it layeth vpon vs a necessity of marrying, which the other two do not. For this cause, Paul teacheth; For the auoiding of fornication, let euery man haue his own wife, and let euery woman haue her own husband. Howbeit he speaketh to those that haue not the gift of continency, whom he expressly commandeth in those words to marrie. Notwithstanding heed must be taken, that we defile not so holie an ordinance, by dissolute wantonnesse. Of the which thing we be warned by the Apostle, when he saith; Marriage is honorable amongst all, and the bed vndefiled.

Theoph. What noteth he in this testimonie?

Mat. We are by it admonished, that although the Lord hath ordained marriage to be a remedie against our infirmitie, it may not therefore be abused to vnbridled pleasures, forasmuch as the chastitie of marriage forbiddeth it. For, if the honestie of marriage do hide the filthinesse of incontinencie, it must not therefore be continually a stirring vp or prouoking of it. Wherefore, such as be married may not thinke all things lawfull for them according to the lust of the flesh, but let them carrie them selues modestlic one to

1. Thes. 4.4

another in the feare of the Lord, so dealing that they do not any thing at all vnbecoming the honestie and temperance of mariage. Wherefore, also Paul warneth vs saying; Let euery of you know, to possesse his vessel with holinesse and honor, not in the lust of concupiscence as the Gentiles which know not God.

The eight commandment.

Thou shalt not steale.

Theoph. How manie parts be there of this eighth commandment?

Mat. Two. The first, the forbidding of theft, the other a commandment contrarie to the prohibition, namely that we labour to defend and helpe forward the profites and commodities of our neighbour, eyes as our owne, and to helpe the necessitie of others.

Theoph. What doth the Lord comprehend vnder the name of theft?

Mat. All euill trades and deceipts, by the which we hunt after other mens goodes, and seeke to get them to our selues: which is usually done foure waies, First:

1 By sacriledge, when a man taketh to himselfe the goods dedicated to God.

2 Secondly, by robbery, when any getteth to himselfe anie thing of another mans by open or secret force.

3 Thirdly, by fraud or legerdemain, when anie selleth counterfaite wares for good: or by pratling exacteth a greater price, or else deceiueth by a false measure or waight.

4 Fourthly, by vsurie, when any for lending money requireth gaines more then the Lawes allow, which indeed hurteth both lender and borrower, the former in his goods, the other in his soule.

Theoph. Thou dost not therefore condemne that gaine, which is taken according to order of Law.

Mat. I condemne it not.

Theoph. But how agreeth it with the saying of Christ, *Luk. 6.35.* lend looking for nothing againe.

Math. 10

Mat. It is to be vnderstood of the poore, to whom if be commanded to giue, much more to lend looking nothing. But, when we lend to the rich, which be able to restore and that with increase, who also for the most part are wont to borrow to make gaine by it, I see not what letteth but that we may follow the law of the Magistrate, so as it be not against the rule of charitie. For, he that borroweth maketh more gaine of it if he be thriftie, then doth he that lendeth it.

Theoph. There must therefore respect be had of him that borroweth; it must also be enquired, why he doth so, and whether he be thriftie, or a riotous spender.

Mat. I think so: For if it be like that he will wastfully spend that he borroweth, it ought not to be lent.

Theoph. Let vs come to the fift meane, by the which man may vniustly conuay to him selfe another mans goods.

Mat. It consisteth in a more hidden kind of deceiuing, namely, when any vnder colour of law stealeth other mens goods: which they do, that preuert the law. But vnder these kinds be comprehended, the fauourers of theft, the receiuers, and all they which by any meanes giue their consent vnto theft.

Theoph. Is nothing else contrayned vnder this prohibition?

Mat. Yes verilie, namely w^hatsoever may be a prococation to theft.

Theoph. Rehearse them a'll.

Mat. First of all, couetousnesse, that is, desire of riches, which the Apostle affirmeth to be the roote of all euils, because there is no wickednesse, be it neuer so hainous, wherunto men are not drinen and brought by that wicked desire. 1. Tim. 6. 10

Secondly, prodigalitie, because when a man hath wastfully spent his own goods, he is stirred and moued to get the goods of other men by vnlawfull meanes.

Last of all, idlenesse, for by it men be brought to pouertie, by meanes whereof they fall to theft. For this cause Paul warneth, Let him that stole, steale no more:

Ephes. 4. 28. but let him rather labor with his hands the thing that is good, that he may giue to him that needeth.

Theoph. Now we are to come to the other part of this commandement: What is contained in it?

Mat. First, that to our power we preferue the goods of our neighbor, which in the Scripture is called iudgement, where in many places it admonisheth vs to do iustice and iudgement. For by the name of iustice he vnderstandeth this, that we giue vnto euery one his right: and by iudgements, that we giue no consent to any iniurie done to our neighbour, but that we put it away so farre forth as in vs lieth.

Secondly, we be cōmanded to deale with our neighbours according to charitie, seeing God hath giuen vs goods, to be stewards of them, to vse them our selues, so farre forth as necessitie requireth, and to helpe the poore and needie. But whosoever keepeth not this rule, he conueigheth to himselfe other mens goods.

Theoph. Doeſt thou think therefore, that they which helpe not the poore & needie, be before God accōped guiltye of the sinne of theft?

Math. Yea verilie. And indeed of a farre greater theft, then if a Baylife of husbandrie, should refuse to pay his Lord the fruites of his farme. For, whatſoever goods we haue be the Lords, and he hath giuen them vnto vs vpon this cōdition, that we should pay a yearly rent, the gatherers and receiuers whereof he hath appointed the poore. Whosoever therefore refuseth or draweth back to helpe the poore, are guiltye before God, not only of theft, but also of sacriledge, and therefore be altogether worthie, whom he may deprive of all good things: seeing they do not according to their dutie acknowledge him, from whom they haue the all.

Theoph. There is therefore a verie great number of robbers of God.

Mat. A verie great number indeed. For a man shall find verie few, which in this behalfe do their dutie. But this ariseth vpon a false opinion, wherewith rich men deceiue them selues: namely, because they imagine that

that al the goods they haue, whether they came by inheritance, or were otherwise gotten, be so their owne, that they be wholly and altogether left to their owne will. And therefore that they be not bound to helpe such as neede, if they list not. Moreouer, couetousnesse is ioyned to this vaine imagination, which so shutteth up in them the bowels of mercie, that they become utterlie vnmercifull. And that for the most part falleth out with them, that are most wealthie. For, euens couetousnesse most commonly springeth from plenty and abundance, so is it farre more fitly nourished and strengthened by it, then by pouertie.

Theoph. There want not some, which thinke, that these two wordes, *mine* and *thine*, breed all the stirres, wherewith the world in this part of it is troubled at this day: and do affirme, that things should be best ordered, if there were such a communitie of goods, as they dreame was vsed among the Christians a little after the death of Christ.

Mat. Whosoever go about to defend that communitie, they think them selues to be wiser then God himself, which is the author of the proprietie of goods. This indeed is true, that the most part of men do abuse it, whereupon do rise the innumerable confusions, which euery man seeth in the world. But when we vse it as it is meete, and according to the meaning of this commandement, it bringeth forth fruits most conuenient for the furthering of Christian charitie, and the preservation of humane societie.

Theoph. Now describe me those that abuse the proprietie of goods against the meaning of this commandement.

Mat. They be of three kinds. In the first place they are to be put, which say; Whatsoever is mine, is mine, but whatsoever is thine, is mine. That is, mine owne is not sufficient for me, but I do also gape for thine. And in this number are they all to be reckned, that by any means get the goods of other men to themselves.

In the second place we will set them that say; That

that is mine, is mine, but that which is thine, is thine. That is, I will not conueigh thy goods to my selfe, neither also will I giue thee anie part of mine. And this kind of men refraine indeed from taking away, that which is anothers, but they cannot abide to pleasure or freely to do good vnto anie.

In the last rank we will place them, which say; That that is mine is thine, and that which is thine is mine. That is, I am readie to giue thee part of that I haue, but with this condition, that thou also wilt pleasure me with that which thou hast.

The first of all these therefore be further off from charitie then the second, and the second further then the last, who it is manifest come somewhat toward it.

Theoph. I see not wherein the last do offend.

Mat. In that they giue no part of their goods, but to those, of whom they looke to receiue the like, and therefore obey not Christ giuing them good counsell; **Luk. 14. 12.** When thou makest a dinner, or a supper, call not thy friends, neither thy brethren, nor thy kinsfolkes, nor thy rich neighbours: lest they also bid thee againe, and thou be recompenced. But when thou makest a feast, call the poore, the maimed, the lame, and the blind: and thou shalt be blessed, because they cannot recompence thee, for thou shalt be recompenced at the resurrection of the iust. And yet Christ doth not altogether forbid rich men to feast among them selues, or to pleasure one another, so as they haue regard of the poore as it is meete.

Theoph. How then may those wordes *mine* and *thine* be lawfully vsed.

Mat. The contrarie altogether must be said vnto that, that is said of those first: namely, that which is mine is thine: but that which is thine is thine owne. That is, I am readie to make thee partaker of that I haue, although thou art not able to do the like forme.

Theoph. But if they to whom we communicate our goods, haue such wealth as they be able to restore them vnto vs, is it not lawfull to require them againe?

Math. It

Mat. It is lawfull: so as at the first we shew that that
our meaning. For it is vnlawfull to demaund that a-
gaine which was giuen. Therefore altogether with
that caution we must require our goods againe, which
we may keepe for the poore, that by their owne labour
are not able to helpe their necessitie. For they that be
able by labour to sustaine their life, and in the meane
time become poore by idlenesse and slouth, be altoge-
ther vnworthy to be releued. For the Apostle com-
mandeth; If any will not worke, let him not eate.

2. Thes. 3.
10.

Th. But how much are we bound to giue to the poore?
Mat. So much as their necessitie requireth. For
John Baptist goeth so farre, that he teacheth; He that
hath two coates, let him giue to him that hath none.

Luc. 3. 11.

In the which sense, that communitie of good whereof
thou spakest before is to be taken. Namely, that none
of the faithful thought any thing he had to be his own,
but did most liberally make al things common, so farre
forth as the necessitie of the Church required it. For
they sold fields and houses, that they might helpe the
poore. This is the true meaning of that place, but we
must not imagine any confusion of goods, as if the
faithfull had liued in common. For although I should
not say, that they could not then do it, the words of Pe-
ter to Ananias be against it; If so be thou hadst kept it,
did not thy field remaine to thy selfe? and after it was
sold, was it not in thine owne power?

Act. 4. 34.

Act. 5. 4.

Theoph. I confesse, that the communitie of goods is
so to be taken. Howbeit since that time charitie hath
beene verie cold in the Church: for now there be none
that sell fields or houses to giue to the poor.

Mat. Yea rather they be most few, that distribute
any thing to the poore, of their yearely rents & super-
fluities. Howbeit the cause that is wont to stay vs from
liberalitie (namely the feare of pouerty, and desire to
increase our wealth) ought especially to kindle vs vp
vnto it, if we beleued the promises of God, by the
which we are admonished, that they shall neuer come
to pouertie, that haue releued the necessitie of the

Pro. 19. 17.

Mat. 10. 42

poore: but that such as haue turned their eies from them shall be full of curses: Therefore, he that with plentifulie helpeth the poore, lendeth money vnto God who without doubt, wil pay it againe. Nay rather Christ addeth; who so shall giue a cup of cold water to any of these in the name of a disciple, shall not lose his reward. So that of the things which we possesse, nothing may worthily be accounted our own, but that which we giue to the poore: for, all the rest is scarce safe, at least wise by death, we shall be takē away from the enioying thereof. Those that of charity be bestowed vpon the poore are by their hands sent vp into heauen, shall there be diligently kept of God, and at the last day shall be restored, and that with increase, for so he hath promised.

Theoph. God therefore yeeldeth much of his own right, when he promisseth to restore vs, and that with increase, the things that haue bin giuen vnto the poore seeing we can giue nothing, but of his owne.

Mat. Thou iudgeth rightly: but this he doth to stirre vs vp to the loue and desire of charitie whom he seeth to be very slacke and cold in it.

Theoph. What letteth but that the Lord should giue riches vnto all, especially to the faithfull, whom he loueth and hath care of, so as one of vs might well be without the helpe of another?

Mat. The Lord wil exercise the charitie of the rich, and the faith and patience of the poore. Now by that inequalitye of goods, he preserueth the societie of mankind, which indeed could not stand, if all men were alike in wealth and honour.

The ninth Commandement.

Thou shalt not beare false witnesse against thy neighbour.

Theoph. Let vs go on to the ninth commandement, how many parts be there of it?

Mat. Two, as of the former three, for false witnesse is forbidden, and true witnesse is commanded.

Theoph. What doth God vnderstand by the name of false

The exposition of the first part.

Mat. All the thinges wherewith we may hurt our neighbour with the tongue. Howbeit, this kind it set down for an example, according to our 3. rule, because we do most of all hurt our neighbour by false witness.

Theop. I would haue thee reckon vp all the seuerall kinds, that be contained vnder this commandement.

Mat. We will therefore deuide them into two sorts.

The one, of false witness that is borne in iudgement.

The other, that is out of iudgement, concerning the

thinges, that we haue to doe with, in dealing with men.

Touching false witness in iudgement, because an oath

commeth between, and the matter concerneth either

the life or goods of our neighbour, that wickednesse

cannot be committed, but three abominations come

forth at one time together; namely false witness, per-

urie, theft, or murther. For this cause God appointed

the same punishment to the false witness, which he a-

gainst whom he witnessed had deserued, if he had bene

surely accused. Notwithstanding we must know, that

there be two kindes of false testimonies in iudgement.

The one altogether false, such as was that wherewith

Abioath was accused, that he had blasphemed God &

the king. The other false onely in part, and it is called

frauil or crafty accusation, when something is either ta-

ken from the truth, or put to it, or changed, as they did

that testified against Christ, affirming that he said; I can

destroy the temple of God, & build it again in 3. daies.

When notwithstanding his words were these; Destroy

this temple, and in three daies I will raise it vp againe.

Theop. Now we are to come to those false testimo-

nies, that are out of the place of Iudgement.

Mat. There be diuerse kindes of them, but we will

bring them to three. And they be these;

1 Backbiting or slaundering,

2 Flatterie.

3 Lying.

Theop. Let vs therefore in the first place, speake of

backbiting; What is backbiting or slaundering?

Dent. 19. 19

1. King. 21.

13.

Mat. 26. 61.

Iohn. 2. 19.

Of false witness, out of iudgement.

Back biting

Mat. When a man disprayseth, or mocketh his neighbour being absent, and so empaieth his name and credit. Which is a most grieuous offence, for a slanderer hurteth three at once.

1 Himselfe.

2 The hearer: for he is guilty of receiuing the slander, which God hath expressly forbidden.

3 Him that is mocked or slandered. Howbeit the slander least of all hurteth him, for his name onely is hurt; but the conscience of both the former is hurt, by a sinne committed against God and their neighbour.

In this ranke are to be placed, whisperers, or secretary tales, who indeede do much aggrauate the sinne they haue committed in receiuing the slander, when as whispering or muttering it, they giue occasion of many euils, and especially, if it be amplified and enlarged of them, which most commonly falleth out. For the cause Salomon saith; Six things the Lord hateth, but

Prou. 6. 16. his soule abhorreth the seauenth, namely him that soweth dissention among brethren. Vnder this kinde beareth those things contained, that minister occasion of euill speech: namely an euill or false suspicion of our neighbour, without an euident cause giuen; for it is against Christian charitie, which Paule saith is not suspicious.

1. Cor. 13. 5. Also a rash iudgeing of our neighbour, which is expressly forbidden by Christ.

Theoph. What if he that disprayseth or reporteth of his neighbour, speake the truth, may that be called backbiting or slaundering?

Mat. It ought: for he sinneth in a double respect. First, his mind is estranged from the affection of Christian charity, yea rather he is moued to that wickednesse, by a desire of speaking euil; or else, that he may get him selfe praise, by the dispraise of another. Which thing indeed appeareth euen by this, that such backbiters passe ouer all the vertues of their neighbour, but their faults they reckē vp, & not seldom enlarge them.

Secondly, he obiecteth those thinges against his neighbour, not with a mind to amend them, neither doth

th he make report of them vnto such to whom it appertaineth to admonish them, but he muttereth and whispereth it to him, that cannot apply any remedy to the fault: yea rather he hath an ill opinion of his neighbour, which doth not a litle hinder Christian charitie.

Theoph. Let vs come to flatterie, which thou saydest is the second kind of false witness bearing, that is out of iudgement. Flatterie.

Mat. This vice is not so hainous as the former, for it is not so farre off from Christian charity. Moreouer the flatterer hurteth onely two, namely himselfe, and him whom he flattereth. But the backbiter as was said, hurteth three at once. Howbeit, this sinne is condemned of the Lord: for the flatterer fostereth the sinnes of him whom he flattereth so smoothly, and doubteth not to colour or paint them ouer with the name of veritie. For this cause the Prophet saith; Woe vnto them, that call euill good, and good euill. Isay. 5. 20.

Theoph. There is behind, the third kind of false witness out of iudgement, namely lying.

Mat. There be diuerse kindes of this sinne: for some lies proceede from couetousnesse, and they be the most hainous, because they most hurte our neighbour. Others be of infirmitie and feare, such as was the lye of Abraham, saying that Sarah was his sister. Others be of lightnesse for pleasured sake, which notwithstanding be sinnes, for Christ saith; that whatsoever idle word men shall speake, they shall giue account of in the day of iudgement. Lying, three kinds of it.
Gen. 12. 13.
Ex. 20. 2.
Mat. 13. 36

There be some other lyes vnder a colour of loue, & are called officious lyes, when a man by them thinketh to do his neighbour good. Because he so deliuereth him either from imminent danger, or from losse, or reproch; or else when any lyeth for his owne profit, that he may turne such discomforties from himself. These be the chiefe kind of lyes, vnder the which also countrefeiting & dissimulation is comprehended, when a man faineth that, that is not, as also cloaking and disguising, when a man hideth that that is indeed, to the

end the contrary may appeare or seeme to be.

Theoph. Whether thinkest thou all those kindes of lyes to be sinfull and euill?

Mat. I thinke they be. For the Scripture condemneth all lying, and warneth vs to be true in all things.

Theoph. Is it not therefore lawfull sometimes to hide the trueth?

Mat. It is not onelie lawfull, but also many times expedient, in respect both of the common and priuate profite of our neighbours. Yet with this condition, that we be not bound by oath before the Magistrate to declare it. For otherwise, it should not be lawfull for vs to conceale the trueth: except the question were of the peace of the Church, or the safetie of our brethren. For Christian charitie requireth, that we should suffer any thing, rather then bring danger to any brother much more to the whole Church.

As for example, if a man were held prisoner of enemies, he ought rather to suffer all kinds of tormentes then to declare any thing, that might be to the hurt of his countrey, or of his neighbour.

Theoph. The conclusion is, that thou thinkest it lawfull, yea sometime expedient, to conceale the truth, but that it is not lawfull to lye vpon any occasion, no neither for our owne safetie, or the safetie of our neighbour.

Mat. I thinke so. For the glorie of God, that abhorreth lyes, ought to be preferred before our owne life and the loue of our neighbour. Moreouer, the rule of charitie requireth it not, that we should by a lye, hide the sinne of our neighbour, which by the commandement of God is to be punished.

Theoph. Now I see that there is no lye, that is not euill. But thinkest thou not, that it is to be accounted amongst the least sinnes?

Mat. The often vse of it, causeth that we thinke it light, but the Scripture iudgeth farre otherwise; for it saith: O Lord, thou shalt destroy them that speake lyes. In another place also, reckening vp the sinnes that hinder the saluation of men, it doth by name make

mention of this, & numbrell it with murthers, whoredomes, and other hainous offences: for Iohn saith; The *Apoc. 21. 8.* carefull, and vnbeleeuing, & murtherers, and whoredongers and sorcerers, and Idolaters, & all lyers, shall haue their part in the lake, which burneth with fire and brimstone, which is the second death. Neither doth it that without cause, for it directly fighteth with the nature of God, which is the truth; contrariwise it agreeth with the deuill that is the father of lying. But there is no sinne whereunto we do more encline, euen from our birth. Which indeed doth sufficiently shew, that by originall sinne we haue put off the image of God, and haue put on the image of the deuill, as it hath bin declared before, namely in the Chapter of man.

Theoph. Enough hath beene spoken concerning the former part of this commandement, that is of the prohibition; it followeth therefore, that we come to the other, that is to that that is commanded.

Mat. In it is commanded, that we helpe our neighbours with our testimonie, if at any time neede shall so require, both publikely in the place of iudgement, and priuately without that place. Moreouer, that to our power we defend the good name of our neighbour, that we put far away the slander raised vp against him, at least witnesse by our sower countenance, that we be not pleased with such speeches. For Salomon saith; As the Northwind driueth away the raine, so doth an angry countenance the slaundering tongue. *Pro. 25. 23*

Last of all, that in all things we pleasure our neighbour, if he shall stand in neede of our counsell. To comfort him in his troubles. If at any time he go astray, patiently, and by the rule of loue to admonish him that he may be brought againe into the right way. These be the chiefe points, wherein our neighbour may be holpen of vs by our speech, according to the meaning of this commandement.

Theoph. I haue nothing further to aske concerning the exposition of it. Notwithstanding before we come to the tenth commandement, wherein the inward lust

or concupiscence of the mind is forbidden, I would vnderstand of thee, to what commandement the forbidding of drunkenesse and enuy is to be referred: which are two most common finnes.

Against
drunken-
nesse.

Mat. There be some finnes which for the diuerse respect of the effectes, may be referred to the forbidding of diuerse commandements. Of which sorte it is certaine they be, which thou hast euen now mentioned. For, we may referre drunkenesse to the prohibition contained in the second, third, and fourth commandements of this later Table. For it bringeth forth braylings, which sometimes murders and slaughters do follow. Moreouer although drunkards abstaine from the slaughter of others, yet are they guiltie of the murder they commit against themselues, according to our prouerbe; Gluttony slayeth more then the sword. Furthermore it stirreth vp men to lust. It also bringeth them to pouerty, which theft followeth. Adde herewith to, that whosoever wasteth the gifts of God so intemperately, with the want whereof many be oppressed, are in that respect holden guiltie of theft.

Last of all, when they are heat with wine, the tongue by and by is set at libertie, and vnbridledly, by slandering and backbiting shamefully defameth the good name of our neighbour.

T'neo. Thou hast indeed reckned vp many sins, that spring frō the abuse of a most excellēt creature of God.

Mat. But by that it appeareth, how great the corruption of man is. For, he is not onely an enemy vnto God, but also to himselfe, for as much as he abuseth to his owne destruction, the gift that God hath giuen him to his profit and delight. As for example: God hath giuen vs wine to be nourishment, but man turneth it vnto poyson: God hath giuen it to reioyse our heart, but man chaungeth it vnto heauinesse: God hath giuen it to preserue the health of the bodie, but man altereth it to the sicknesse of bodie and soule. To conclude, that which is the greatest thing of all, by it man wittingly and willingly transformeth himselfe in-

ould v
forbi
d: wh
a brute beast, when as he spoileth himselfe of rea-
son, by the which he differeth from them.

Theoph. Thou saiest true, but I see not what it is, by the
which men be allured to that sinne. For, neither glory,
nor profit, nor pleasure can be sought by it. For, what
pleasure is it if a man drink, not being a thirst?

Mat. No greater then it should be, if a man after
laintie cheare, did presently eate. But therein the ve-
rie brute beasts go beyond them in moderation. For,
a man shall not see any of them endure to drink more
then is necessarie.

Theoph. Hitherto inough of drunkennesse, now let vs
speak somewhat concerning enuie.

Mat. It may be referred to two commandements. Of Enuie.
Namely, to the second of this later Table, and also
vnto this fift. For, seeing hatred is the perpetuall
companion of it, it compelleth men verie oftentimes
to murder, which is sufficiently proued by the ex- *Gen. 4. 8.*
ample of Cain.

Theoph. Thou iudgeth rightly. For, by enuie Cain
was stirred vp to kill his brother, because his sacrifice
was not accepted of God, but Abels. Let vs now see
how enuie may be referred to this commandement.

Mat. Because by it we are moued to poure out
manifold slanders and backbitings against our neigh-
bour, no lesse then by hatred that continually ac-
companieth it. But this sinne is most lothsome vnto
God, as that which proceedeth of pride, and is con-
trarie to Christian charitie, wherof Paul saith; Cha. *1. Cor. 13. 4*
ritie enuieeth not.

The tenth commandement.

Thou shalt not couet thy neighbours house, thou
shalt not couet thy neighbours wife, nor his seruant,
nor his maide, nor his oxe, nor his asse, nor any thing
that is his.

Theoph. The tenth commandement is behind, the
meaning whereof I haue heard before, we are there-
fore to come to the exposition of the text it selfe. Con-

rayneth it any other thing, besides the desiring of our neighbours house and family in it expressed?

Mat. God would rehearse those things, the obiection whereof for the most part are wont to affect and mooue vs, vnder which he comprehendeth all of the same kind: namely all lustes, by the which we are stirred vp to the transgressing of any commandement of the later Table.

Theoph. Is not that lust only forbidden in this commandement, whereunto our will giueth consent?

Mat. That lust was contained in the former commandements, wherein not onely wicked deedes, but also counsels, and deliberat consent of the will be forbidden. Therefore in this commandement, the Lord proceedeth further, he required somewhat more of vs, namely that we be not tickled with any kind of lust, although our will consent not, yea also be against it.

Theoph. But how canst thou shew that this is the mind of God?

Mat. Most easily: for the Apostle saith; I had not known lust, if the Law had not said, thou shalt not lust: But it is more cleare then the light, that all men without the Law could haue vnderstood, that concupiscence ioyned with consent was sinne, and therefore it is apparant, that the Apostle meant, that the concupiscence which the will resisteth is forbidden by the Law. That may also be gathered by the summe of the Law, wherein the Lord commandeth, that we loue him with all our heart, with all our soule, and with all our mind: whereupon it followeth, that we cannot be tickled euen with the least concupiscence, but presently there is something in our mind void of the loue of God, and therefore that it is a sinne against this Law.

Theoph. So farre forth as I see, God in his Law requireth of vs most exact perfection.

Mat. He requireth it indeed, For he would haue vs to be perfect, euen as he himselfe is perfect. And therefore he hath set before vs his Law in stead of a glasse,

lasse, and a most perfect pattern of righteousness, that the life of man might be conformable to the puritie of his diuine Maiestie. Insomuch as if there were anie that did perfectly keepe it, he should in his life perfectly set foorth the image and likenesse of God.

The summe of the Law. Mat. 22.37

Thou shalt loue the Lord thy God, with all thine heart, with all thy soule, and with all thy mind. This is the first and the great commandment. And the second is like vnto this. Thou shalt loue thy neighbour as thy selfe. On these two commandements hangeth the whole Law and the Prophets.

Theoph. I am thoroughly satisfied concerning the exposition of the Law. Now I would haue the summe of it, which thou repeatedst euen now to be declared by thee, that I may vnderstand it. And First why he comprehendeth all the keeping of the first Table, vnder the loue of himselfe.

Math. This was done that we might vnderstand from what fountain that loue floweth, and what effects it worketh in vs.

Theoph. From whence floweth it?

Mat. From the knowledge of him, and the assurance of the loue wherewith he loueth vs. For it can not be that we should loue any, except we know him, and do certainlie know that we are loued againe of him.

Theoph. What effect worketh that loue of God in vs?

Mat. Willing obedience. For, we desire to obey him whom we loue, and the more loue increaseth, the more obedience increaseth. By these things therefore it is plaine, that the obseruation of the whole first Table, is contained vnder the loue of God. For, he cannot be loued of vs, but we do in like manner

- 1 Reuerence him.
- 2 Put our whole trust in him.
- 3 Call vpon him whensoever any necessity presseth vs.

4 And giue him thāks for his innumerable benefites. Moreouer, if he be loued of vs, we will not giue the worship due vnto him alone to creatures, or to dumbe Idols: but according as he requireth, we will spiritually worship him.

If he be loued of vs, it will be our chiefeſt delight to ſpeak of him, which ſhall be done of vs with due reuerence and religion, diligently taking heed that we offend not him with a word.

If (I ſay) he be loued of vs, his Sabbaoth ſhall be our delight, becauſe we may ſpeake with him more commodiouſlie, aſwell by the holie miniſterie of the word and reading, by the which he ſpeaketh vnto vs, as by prayers, by the which we ſpeak vnto him. Moreouer, thoſe delights will engrauē ſuch ſweetneſſe in our mindes, that we ſhall eaſily deſpiſe all ſports and other worldly things, wherein worldlie men are wont to ſpend thoſe daies.

Hereupon it is plaine, that ſo manie as loue God do keepe the whole firſt Table.

Theoph. But wherfore doth the Lord adde, that God muſt be loued of vs, with all our hart, with all our ſoule, and with all our vnderſtanding?

Mat. To the end we may know, that our mind and ſoule ought to be filled with his loue, and that therefore it is required, that he might be moſt entierlie loued of vs aboue all others, aboue parents, brethren, ſiſters, wiues, children, friends, goods, yea and our ſelues alſo. But if at any time, a man ſhould be ſet betweene two loues, the one whereof is that, that is due vnto God, and the other that, that is due vnto parents, brethren, ſiſters, wiues, children, friends, and theſe two loues cannot ſtand together, ſo as while we apply our ſelues to the one, we neglect the other, then the Lord is to be preferred before all the other, & all other things are to be neglected that we may follow him. For ſo Chriſt himſelfe ſaieth; He that loueth father or mother more then me, is not worthie of me, and he that loueth ſonne or daughter more then me,

Mat. 23.37

is not worthie of me. As if he said, whosoever forsaketh not wife and children, and all his goods, rather then denieth me, is not worthie of me. And that more is, in the same sense he saith; If any cometh vnto me, and hateth not his father and mother, and wife, and children, and brethren, and sisters, and euen his owne life, he cannot be my Disciple.

Theoph. But vnlesse I be deceiued, the loue of God doth not whollie but in part, seclude the loue of our neighbour.

Mat. It doth indeed wholly seclude all false loue, but the true loue it establissheth: now that is it, which Christ made the sum of the later table in these words; Thou shalt loue thy neighbour as thy selfe.

Theoph. Declare vnto me that true loue which is established by the loue of God: then I wil demad of thee why Christ made it the summe of the later Table.

Math. Then is our neighbour loued of vs, when we loue him onely in God, and for Gods cause: For, if he be loued of vs, either because he is our kinsman, or friend, without any respect to the loue of God, that loue is not Christian but naturall, and agreeth vnto brute beasts. For this cause Christ said; If you loue them that loue you, what thank shall you haue? for euen sinners loue those that loue them. Therefore also hath he commanded the loue of our enemies: for, therein appeareth most manifestly that whereof we now speak: That our neighbour is to be loued for God: for an enemy cannot be loued for his owne sake, yea rather, he ought to be hated. But when he is considered in God, then he ceaseth to be an enemy, & is made a neighbour. Euen as therefore all flouds do come out of the sea, and do fall againe into the sea: so our loue toward our neighbour, ought to begin in God, and to end in God, otherwise it is vitious and euill.

Theoph. Wherefore saiest thou, that this true loue of our neighbour, which thou hast euen now expounded, is stablished by the loue of God?

Mat. Because it is one loue, but the difference stan-

Luk 6.32.

deth in the objects: for when God saw, that himselfe because he is inuisible, should hardly be loued of vs that do so much cleaue to the loue of things that be seene; he hath set our neighbour before vs as a visible object, in whom he engraued his owne image, that we should worship him with some part of that loue toward our neighbour, that is wholie due vnto himselfe, and bestow vpon our neighbour some of those duties and benefites, which by good right do altogether appertaine to his Maiestie. Forasmuch as (according to the saying of Dauid) our well doing reacheth not to him, and indeed he hath no need of it. Wherefore as no man can rightly loue his neighbour, but he first loueth God, so can no man sincerely loue God, but he doth also loue his neighbour, whom he hath so earnestly commended vnto vs. Hence is that saying of Iohn; If any say, I loue God, and hateth his brother, he is a lyer. For, he that loueth not his brother, whom he seeth, how can he loue God whom he hath not seene?

1. Ioh. 4. 20.

Theoph. Now I vnderstand what the true loue of our neighbour is, and how it springeth from the loue of God. It is therefore to be scene, why Christ setteth it downe for the summe of the later Table.

1. Ioh. 4. 20.

Mat. Because as the loue of God containeth the whole obseruation of the first Table, as hath bin said before: so the loue of our neighbour, the whole second Table, so that he be loued of vs as our selues. Which Christ did not omit.

Theoph. Declare these things vnto me more at large.

Mat. If we loue our neighbours as our selues, we shall do to him, all that which we would haue him do vnto vs: and we will not do those things, which we would not haue done to our selues. And therefore we will honor parents and other superiors: for if we were in their place, we would be honored. We will do no despite to our neighbour, which we would not suffer to be done to our selues. We will not by adulterie defile the wife, sister, or daughter of our neighbour, because we would not haue so great an iniurie done to our selues.

elves. We will not steale his goods, yea rather, if the matter so require, we will releue his pouertie with our plentie: for so would we haue it done with our elves. We will not bear false witnesse against him, neither backbite him, neither will we vexe or moue him, with scornes, flouts, mocks, and taunts: for we would take it grieuously, if it were done to our selues. To conclude, we will couet nothing that is his: for asmuch as any coueted our goods, we would condemne him. By which it appeareth, that the fulfilling of the second Table is contained vnder the loue of our neighbour, and the breaking of it, vnder the hatred of him.

Theoph. But who is our neighbour, of whom there is mention in this place and otherwise in many places in the Scripture?

Mat. Vnder this name be comprehended not only friends, kinsfolks, and alliance by mariage, but also all others, of whatsoever sexe, countrey, condition, or religion they be; & that more is, our enemies also, which is plaine to gather, by the example alledged by Christ. But that letteth not a distinction of persons, of whom we ought to help some before others, according to the band wherewith we be bound to them, and by name their faith. For Paul saith; Do good vnto all; but especially to the household of faith. In which words he teacheth, that charitie or loue rightly ordered, beginneth with the faithfull, & afterward is deuied vnto others. For, if our loue (which we taught before) ought to be referred vnto God, verily the nearer any commeth to God, so much the more high degree of it doth he deserue: then, the rest we ought to reserue to our kinned and allies, as euerie one shall be ioyned vnto vs by the nearer band.

The other part of this Chapter. For what end good workes are to be done, and what is the use of them.

Theoph. We haue made an end of the former part

Who is our neighbour.

Luk. 10. 33.

Gal. 6. 10.

of this chapter, wherein thou hast declared, what workes be worthie the name of good workes: let vs therefore come to the other part, which we appointed to the discourse of their end and vse.

The faithful
cannot be
iustified by
workes.

First therefore, I demand, whether the faithful may be iustified by good workes, forasmuch as by regeneration they be made fit to do them?

Mat. Two things let, that it cannot be so.

Theoph. What are they?

Joh. 15.4.

Mat. Because iustification, and therefore saluation goeth before good workes. For, the way which the holy Ghost vseth to make vs able for them, is this, namely, that by faith it ioyneth vs with Christ. Whereof Christ himselfe is witnesse, when he saith; As the branch cannot beare no fruit of it selfe, that is, except it abide in the vine, euen so you, except you abide in me, I am the vine, you are the branches: he that abideth in me, and he in whom I abide, bringeth forth much fruit: For without me you can do nothing.

Imputation
is to haue it
accompted
ours.

Ephes. 2.8.

Therefore by faith being vnited or made one with Christ, we are iustified and saued, by the imputation of his most perfect holinesse & righteousness, the effects or fruits whereof, be the good workes that we do. Therefore, good workes go not before our iustification and saluation, but they follow after, as it was well said by one of the Ancients; But that which followeth after, cannot be the cause of that which goeth before. By this argument Paule proueth that we are not iustified by workes. For he saith; You are saued by grace, through faith, and that not of your selues, it is the gift of God; not of works, least any man should boast himselfe. For, we are his workmanship, created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them. In which words he sheweth, that good workes cannot be said to be the cause of our saluation, because they be done by God himselfe in vs through Christ, after that we be saued by faith in him.

Theoph. Let vs come to the other thing, which thou saidest did let, that we are not iustified nor saued by

our

workes.

Mat. It is more plaine then the former, namely, because to the end a man may be iustified by workes, it is necessarily required, that he haue fulfilled the whole law, and that he be not found so much as sprinkled or touched with any euē the very least spot of sin before God. For, euen as one litle drop of inke, staineth a whole goblet of cleare water: so onely one sinne is sufficient to overthrow all righteousnesse of workes. For this cause *Iames* saith; Whosoever keepeth the whole Law, & offendeth in one point, is guiltie of all. But it is certaine, that the faithfull in this life, cannot at any time come to the highest degree of that perfection, no not to the middle of it. Therefore the defect or want of righteousnesse, doth by many degrees exceede all the abscence of it, which any may attaine vnto, by the directiō of the holy Ghost. Therefore by works they ought to looke for the curse only which the Scripture pronounceth, against those that haue not perfectly fulfilled the law.

Iames 2. 20

Theoph. How knowest thou, that the faithfull after regeneration cannot fulfill the law?

Whether
the faithfull
can keepe
the law.

Matth. Paule dooth most plainly witnesse it, in his owne person, speaking of the condition of a man regenerated, in these wordes; We know that the law is spirituall: but I am carnall, sold vnder sinne: for to will is present with me, but I find no meanes to performe that which is good. For this cause Dauid saith; Enter not into iudgement with thy seruāt: for no man liuing shall be iustified in thy sight.

Rom. 7. 14.
18.

Psal. 143. 2

Theoph. But Luke speaking of Zacharie and Elizabeth, saith; They were both iust in the sight of God, walking in all the commandements and ordinances of the Lord without reproofe.

Mat. The same thing is also said of Noah by Moses; *Gen. 6. 9.* Noah was a iust and an vpright man in his time. Howbeit, the Scripture saith not, that they were without sinne: but that they diligently applied themselves vnto righteousnesse, and laboured to walke in the commandements of the Lord. In which sence the faithfull in

many places are called iust or righteous, as well note that zeale by the which they seeke to come to perfection of righteousnesse, as also that wee may vnderstand, that their obedience notwithstanding it imperfect, is as acceptable to God through Christ, as it were perfect.

Theoph. But how knowest thou, that this is the meaning of the Scripture, and that they, who it saith were iust, were not without sinne, seeing the words do sound so much?

Matth. It is not hard to gather it, out of the thing which presently after be obserued of the Scripture selfe: namely, that Zacharie beleeued not the word of the Angell, and that Noah was drunken. Moreover, these things be plainly expressed in it: If wee say that we haue not sinned, we make God a lyer, and his word is not in vs. And indeed, if we doe but a little more attentiuely consider of it, what is he that in this life can euer,

Loue God with all his heart?

Put his whole trust in him alone?

Perfectly rule his owne affections?

So keepe his tongue vnder, that it send out no idle wordes, whereof at the last day, Christ saith: an account must be giuen?

So keepe his eyes in order, that they lust not, and his minde that it thinke no vaine thing?

If at any time he serue God, to do it with that affection, namely so perfect, pure, and whole, as it is required of him?

Finally, which letteth not many occasions of doing well, or of doing something better then he dooth it, to escape him?

If our owne heart condemne vs in these, and in many other the greatest things; God (saith Iohn) is greater then our heart, that is, knoweth innumerable sinnes which we our selues know not. Of this is that saying of Dauid; Who vnderstandeth his faults? cleanse me from secret faults.

Theoph. I haue in thy spech obserued foure kinds
sinnes, whereof men are guiltie before God.

The committing of euill.

The leauing the good vndone.

Hidden sinnes.

The imperfection of the good deeds, which in small
number are done of vs.

Which things, if they haue place in the faithfull, I
indeed confesse, that they be farre off from being
iustified by their workes.

Mat. There is no doubt, but they be in the very best,
which also the Scripture cōfirmeth, when it saith; Man *Iob. 15. 16.*

sinketh in iniquitie as water: as if it said, that iniqui-
tie was as familiar and common a thing with him: as to

sinke. We be all of vs as an vncleane thing: and all our *Isay. 64. 6.*

righteousnesse is as filthy cloutes. The children of men *Psal. 62. 9.*

be vanitie; the chiefe men are liers; to lay them vpon
balance, they are altogether lighter then vaukie.

Theoph. Do these things agree to the faithfull, as well
as to the vnfaithfull?

Mat. Yea verily: for they of whom these things were
written, were faithfull & beleeuers; neuerthelesse, they
did reckon themselves also in that number: as Esay by
name, for he saith; We all are as vncleane things: & a-
gain, all our righteousnesses as filthy clouts. But if our
iustice & righteousness be such, how I pray thee must
be thought of our vnrighteousnesse and sinnes?

Theoph. Seeing the matter is so, it seemeth altoge-
ther to follow, that there is verie little difference con-
cerning good workes, betwene the beleeuers, and the
vnbeleeuers.

Mat. It followeth not, for sinne only dwelleth in the
unfaithfull, but it raigneth not: Howbeit, in the vnfaith-
full and vnbeleeuers, it both dwelleth and raigneth.

Therefore euery beleeuers may vse that saying of Paul;
I doe not the good that I would. The vnbeleeuers
doe the cleane contrariwise; We doe not so much euill as wee
would: Which howsoeuer they speake not, they haue it
in their mind. As it is to be seene in drūkards, theeuers,

What diffe-
rence cōcer-
ning good
workes, is be-
twene the
faithfull and
the vnfaith-
full.

Rom. 7. 19.

fornicators, ambitious & couetous persons, whose hearts can neuer be satisfied. Moreouer, the wicked waxe euery day worse and worse: contrariwise, the faithfull man's proceedings in goodnesse, by the which (notwithstanding they be but small) it is apparant that sinne is ouercome of them.

Theoph. But how cometh it to passe, that a beleeuer being regenerated and lightened with the holy Ghost cannot perfectly obey God?

Matth. Because our regeneration is onely begun in vs, but in this life is neuer perfected. For by this meanes the Lord will keepe vs in humilitie, as also together with it giue place to his owne infinite mercie. Therefore, so long as we liue here, as well our faith, as our repentance, be very farre off from perfection. For there is still behind in vs, some part of our corruption which the Scripture calleth flesh, and the old man, it resisteth or standeth against the part that is regenerate which is called the spirit, and the new man. And in these things Paule notably comprehendeth in these words; The flesh lusteth against the spirit, and the spirit against the flesh: and these be contrary the one to the other, so as you do not the things that you would.

Gal. 5. 17.

The battell
of the flesh
and spirit.

Theoph. Wherein standeth this striving of the flesh and the spirit?

Mat. 1 The flesh is puffed up with ignorance & loue of the world: but the spirit is endued with the knowledge, loue, and feare of God.

2 The flesh striveth to follow it owne pleasures and wicked affections, for it is giuen vnto all sinnes: but the spirit giueth it selfe to this one thing, that it may obey God, and let forth his glorie.

3 The flesh is full of distrust and impatiencie: but the spirit humbleth it selfe vnder the mighty hand of God, resteth in his mercy, & fashioneth it selfe vnto his will.

Finally, the flesh holdeth vs in these earthly things: but the spirit lifteth vs vp into heauen.

Moreouer, this contrarietie breedeth in vs a continuall warfare; for the flesh alwaies stirreth vs vp, and

sciteth

ereth vpo vs, with so many enrisements & crafts, that
except we take diligent heed, we be easily deceiued &
ouercome of it. For this cause Christ warneth vs, that
we should watch; Watch and pray, least ye enter into *Mat. 26. 41*
tentation (that is, least you be ouercome of tentation)
The spirit indeed is ready, but the flesh is weake.

Theoph. Doth the spirit at length go alwayes away
with the victorie?

Mat. It doth indeed, but not without great labour:
for the flesh many wayes woundeth vs: for it causeth vs
many times to fall into most hainous finnes. Moreouer
though we do oftē ouercome, it ceaseth not to renew
the battell. For the deuill the enemy of our saluation,
syneth himselfe vnto it, who vseth that domesticall or
household enemy, that he may the more easily enter
into our hearts, and at length ouercome vs. For this
cause Paul most feruently desired to be deliuered from *Rom. 7. 24.*
for he saith; O wretched man that I am, who shal de-
liuer me frō this body of death? He calleth it death, be-
cause he thought that continuall battell more grieuous
then death it selfe.

Theoph. Now I will returne to the order of our dis-
course; For I see, that the faithfull cannot fulfill the law
of God. And this also I grant, that the faithful cānot be
altogether iustified by their works; but may not this be
done in part, so as Christ supply that which wanteth?

Matth. This indeed cannot be, for Iames saith; Who- *Iam. 2. 10.*
soeuer keepeth the whole lawe, and yet faileth in one
point, is guiltie of all. Therefore Paul intreating of the
way whereby we attaine iustification and saluation, ex-
cludeth works, not in part, but wholly. As for example,
in the Epistle to the Romaines, after long disputation
of this matter, at length he addeth; We conclude ther- *Rom. 3. 28.*
fore, that a man is iustified by faith, without the works
of the law: and in the Chapter following; To him that *Rom. 4. 4.*
worketh, the wages is not counted by fauour, but by
debt: but to him that worketh not, but beleeueth in
him that iustificieth the vngodly, his faith is counted for
righteousnesse. The same also he writeth in another

Ephes. 2. 8.

Why we be
iustified be-
fore God, no
otherwise
then by
faith.

place; You are saued by grace, through faith, and the
not of your selues, it is the gift of God, not of works, let
any should boast himselfe. In which words he doth su-
ficiently declare, that good works be of no account be-
fore God, to iustifie and saue vs: but that all is to be
ascribed to the onely mercy and grace of God by faith
in Christ. Moreouer, grace should not be truly grace
in respect of God, if it bee not wholly and altogether
free, for workes & it cannot stand together in the ma-
ter of saluation.

Theoph. Why so?

Rom. 11. 6.

Matth. Because the one destroyeth the other, as the
Apostle testifieth to the Romanes in these words; If we
be saued by grace, it is no more of workes, or else wee
worke no more worke. Where he sheweth, that there
no place for the grace of God, vntill we haue thrown
away all trust & confidence in our owne works: which
thing the same Apostle testifieth, that himselfe did. For
notwithstanding, concerning the righteousnesse which
is by the law, he were without reproofe, he esteeme
all his good workes as dung, that he might bee found
not hauing his owne righteousnesse, which is of the
law, but that which is through the faith of Christ.

Gal. 5. 4.

In another place also, hee warneth vs of the same
thing; Ye are made voide of Christ, as many of you
be iustified by the law, and are fallen from grace. Now
hee speaketh to those that would ioyne the righteous-
nesse of the law, with the righteousnesse of faith.

Theoph. But some do obiekt, that the Apostle, when
soeuer he saith, wee are not iustified by the workes of
the law, speaketh of the ceremoniall law, that was then
abolished by the comming of Christ, but not of the
morall law.

Matth. That is a vaine shift, which also is most easie
to confute, by the order of the Apostles speech; and first
of all in the Epistle to the Romanes, before hee draw-
eth out this conclusion, that is in the third Chapter.
By the workes of the law shall no flesh be iustified in
the sight of God.

In the first Chapter indeed hee proueth, that all the
 heathen were full of all vnrighteousnesse, fornication,
 wickednesse, couetousnesse, & other innumerable sins.
 But in the second he sheweth that the Iewes notwith-
 standing they made a faire shew of outward holinesse,
 yet were infected & stained with the same sins they con-
 demned in others. Whereupon it is plaine that in that
 place, there is only mention of morall works, and not of
 the ceremoniall. Likewise also in the Epistle to the Ga-
 lathians, where he doth especially entreat of the cere-
 monies, he alleadgerh both the sentences of Moyses,
 namely the curse to those that fulfil not the whole law
 and life to those that keep it. And in the former indeed
 he teacheth, that so many as trust to the workes of
 the Law to be iustified by them, be vnder the curse, be-
 cause they cannot wholly and fully keepe it. But in the
 latter, he declareth that there is so much differēce be-
 weene the law and faith, that if any man bee iustified
 by faith, he cannot in any sort obtaine it by the Lawe.
 But it is certain, that as well the curse threatned to the
 transgressors of the Law, as the promise to eternal life
 made to such as fulfill it, are not to be restrained to the
 ceremonies alone, but also are to bee referred to the
 morall Law, and that too by more right: for as much as
 God (as Hosea saith) preferreth mercy before sacri-
 fice. Moreouer, after the Apostle in the second chapter
 of the Epistle to the Ephesians, hath affirmed, that we
 are saued by grace through faith, and that not of our
 selues: he addeth, but of the gift of God, not of workes,
 least any man should boast himselfe. Which wordes do
 most euidently shew, that the Apostle speaketh not of
 the ceremoniall workes, but of morall, which giue men
 far more large matter of boasting then the ceremoni-
 all doe. Finally, when hee writeth to Titus, that wee
 are saued not by the workes of righteousness which we
 haue done, but by the mercy of God, who seeth not
 that the Apostle dooth especially entreate of morall
 workes, to whom the title of righteousness agreeth far
 better, then to the ceremoniall? Which things being

beo ydV
 well known
 the workes
 of the law

of the law
 and the
 .12.3.10

Hos. 6.6.

to the
 of the
 Tit. 3.5.

So, there is no doubt but that the Apostle whensoever he speaketh of the workes of the Lawe, to proue that we are neither saued nor iustified by them, doth not lesse meane the morall then the ceremoniall, yea rather that he doth shut out both from the cause of saluation and righteousness.

Theoph. But why be they so often called of him the workes of the Law?

Matth. To teach, that if the workes commanded of God, and euen contained in his own law, be to no purpose to iustifie vs, that the works commanded and deuised by men are much lesse able and fit to do it.

Why God
gaue a Law
that we can-
not keepe.

Theoph. Now do I agree vnto thee. For I perceiue that we are neither iustified nor saued by workes, neither in the whole, nor in part, as hath beene diligently proued by thee. And verily (vnlesse I bee deceiued) there is great iniury done to the glory of God, while we go about to darken the force & power of his grace and mercie, mingling the same with the filthinesse of our workes. But seeing the matter is so, why did God giue the morall law?

Of the vse
of the Law.
Gal. 3. 21.
12.

Mat. The Apostle witnesseth, that it was not to the end we should be iustified or saued by it: For, he saith, If there had bene a Lawe giuen that could haue giuen life, surely righteousness should haue bin by the Lawe, But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ, should be giue to them that beleue. Notwithstanding it is not vnprofitable to the faithfull nay rather they do reape a double commoditie by it, wherein be comprehended the ends for the which God gaue it vnto vs. I sayd to the faithfull, because it hath this onely worke toward the vnbeleeuers, that their condemnatio may be the more heauie: for as much as comming to the knowledge of Gods wil by it, they do willingly run into the contrary.

The vse of
the Law, in
respect of
the vnfaith-
full.

Theoph. Let vs consider of that double commoditie which thou saidest the beleeuers reape by it: & declare the first.

Mat. It is noted by the Apostle in the Epistle to the
Gala-

Gal. 3. 19. Mathians. For after that he hath shewed that we can
attaine saluation by the Law, he addeth: wherefore
en serueth the Lawe? It was added because of the
infrrections, that is, that by the helpe of it, we might
knowledge our finnes, as the same Apostle in ano-
ther place expoundeth it in these words; By the Law Rom. 3. 20. I
knoweth the knowledge of sin. For, if we do examine
our works by that perfection which the Law requireth
vs, then it shall appeare most euidently, how manie
wayes we bee guilty before God, and therefore what
fearfull condemnation we haue deserued.

Theoph. But what profite haue we by that?

Mat. Much. For, as a sicke man, except he through-
ly feele his sicknesse, and perceiue present danger, will
not go to the Phisition: euen so the feeling of our sins,
and the danger of eternall death, which we see hang-
ing ouer our heads, driueth vs to seeke for that true
Phisition of our soules Christ Iesus, from whome by
faith wee may receiue the remedie offered vs in the
Gospell, which otherwise we would haue neglected.
Therefore Paul saith: The Law was our schoolemai- Gal. 3. 24.
ster to bring vs vnto Christ. And in another place:
Christ is the end of the Lawe, for righteousness vnto Rom. 10. 4.
euerie one that beleeueth. And this is the first com-
moditie which we haue by the Law.

Theoph. Shew briefly the other.

Matth. After that we be regenerated and therefore
made fitte to do good workes, then the Law teacheth
vs, whatsoeuer is to be performed of vs, that wee may
obey God. For, although we cannot come to the per-
fection whereunto it leadeth vs, yet we must set it be-
fore our eies, as a marke whereat we are to leuell con-
tinually, that daily more and more we may strue to hit
it. Hereunto appertaineth that exhortation of Christ;
Bee ye perfect, as your father which is in heauen is Mat. 5. 48.
perfect. The Law therefore is as it were a glasse where-
in we may behold the spots of our soule, and so indeed
be compelled by faith to wash them away in Christes
bloud. Moreouer, it is a lanterne vnto our feete, which

guideth vs that wee goe not out of the right way from the path of righteousness.

Theoph. Seeing good workes be not the cause of salvation, it seemeth to follow that they bee altogether vnprofitable, and therefore that we neede not to be greatly carefull of them.

Matth. It followeth not. For, God hath deliuered vs out of the hands of our spirituall enemies, namely the Deuill and sinne (saith Zacharie) that we should serue him with holinesse and righteousness in his sight all the daies of our life. Paul also confirmeth the same thing in the Epistle to the Ephesians: For, after that he hath affirmed, that we are saued by grace through faith, and that not of our selues, it was the gift of God, not of workes: presently he addeth; For, wee are his workmanship created in Christ Iesus vnto good workes which God hath prepared that we should walk in them. And againe in another place; The grace of God that bringeth salvation vnto all men hath appeared, teaching vs, that denying vngodlinesse and worldly lusts, we should liue soberly, and iustly, and godly in this present world. Thou seest how diligently good workes be commended in the Scripture, as those that bee acceptable vnto God through Christ, by whose holinesse all their filthinesse and vncleannesse is couered.

Theoph. But what vse is there of them?

A three fold
vse of good
workes.

Mat. The vse is three-folde, and those indeed most profitable. The first, which is also the chiefe, respecteth the glorie of God, that ought to be dearer vnto vs than our owne salvation. But by them it is especially aduanced, as it appeareth by the wordes of Christ; Let your light so shine before men, that they may see your good works, and glorifie your father which is in heauen. For this cause Paul warning the Philippians to be full of the fruits of righteousness which are by Christ Iesus, addeth; to the glorie and praise of God.

Phil. 1. 11.

The second vse respecteth our neighbour. For, by the vprightnesse and integritie of our life, he is prouoked to the same earnest desire and exercise of godliness

I passe ouer the good turnes which he hath by
charitie and good workes. The third vse standeth
in this, that by them our conscience is quieted. For,
they be testimonies and witnesses of our faith, & there-
fore of our saluation.

Theoph. But how can it be, that good workes shall be
witnesses of our faith?

Mat. The cause hath already bene shewed of vs be-
fore: namely, for that the holy Ghost doth neuer work
in our hearts without repentance, from whence
good workes do flow, which therefore be visible or seen
testimonies of our inuisible or vnseene faith: euen as
the goodnesse of the tree is iudged by the good fruite,
and the inward health or soundnesse of a mans bodie,
by the outward disposition of all the parts.

Theoph. Therefore, vnlesse I be deceiued, this thou
saiest, that faith cannot be without good workes.

Matth. I say so. Euen as fire cannot be without heat,
and the Sunne without light. And verily faith of it own
nature bringeth forth good workes. For how can it be,
that our hearts should be reformed by faith, so as wee
doe embrace the loue wherewith God loueth vs in
Christ, but that they be also stricken with loue toward
him again, by meanes whereof they both earnestly de-
sire to obey him, and doe labour to auoide rebellion a-
gainst his maiesty. I doe adde moreouer, that faith can
no more stand together with an euill conscience, then
water with fire. For it cannot bee, that so long as sinne
raigneth in vs, and wee willingly offend God, that wee
should be assured of his loue, so as wee may put our
whole trust in him, and repose our hope in his fauour
and goodnesse, notwithstanding that infinite merite of
Christes death be knowne and perceiued of vs.

Theoph. As farre as I see, faith bringeth forth
good workes, by the which it is afterward preserved
in our hearts.

Mat Yea verily: euen as fire causeth ashes, wherewith
it is afterward cherished, fed, and maintained. But by
these things it is plaine, that it is so farre off that faith,

Faith cannot
bee without
good workes.

Faith the
mother of
good workes,
of which it is
after preser-
ued.

(which notwithstanding some say) should destroy good works, that rather by it they are built vp and fortified.

Theoph. Seeing then faith cannot be without good works, it followeth, that all they which boast of it, & are not good workes, be liers, and deceiue themselves.

Matth. It followeth: and that is the disputation Iames the Apostle against the Libertines, whome he

Iam. 2. 18. speaketh vnto in these wordes; Shewe mee thy faith without thy workes, and I will shew thee my faith by my workes, whereby hee sheweth, that no man can be certaine of his faith, which is inuisible, but he hath visible testimonies of it, namely good workes. Whereupon it is that the same Apostle in the end of that Chapter concludeth thus; As the body without the spirit is dead, euen so that faith, that is without good workes is dead, that is, it is not true, but a shadow, and a vaine empty likenesse of it.

vers. 26.

Theoph. Therefore we are neither iustified nor saved without good workes, although neither of them, nor by them.

Mat. I grant it. For, although the kingdome of heauen be not the wages of seruants, but the inheritance of children: yet no man is reckned among the children of God, that is not lead by the spirite of God, (as Paul speaketh) and therefore doth the workes of the spirit, such as be these; Loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, and such like. Therefore the same Apostle in another place giueth warning; Be not deceiued: neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God. The same thing also doth Christ himselfe confirme, when he saith; not euerie one that saith to me: Lord, Lord, shall enter into the kingdome of heauen, but hee that doth my fathers will that is in heauen.

Rom. 8. 14.

Gal. 5. 22.

23.

1. Cor. 6. 9.

Mat. 7. 21.

Mat. 5. 20.

And againe in another place; I say vnto you, except your righteousness exceede the righteousness of the Scribes and Pharisees, you shal not enter into the kingdome

ne of heauen.

Theoph. Now do I consent vnto thee, & do acknowledge, that good workes be not vnprofitable, although they be neither iustified nor saved by them: Yea rather that they bee of speciall vse, and therefore that the faithful with all their hearts should giue themselves to them, for as much as they serue,

1 To the glorie of God.

2 The edification of our neighbour.

3 And to the cōfirmation of our faith & saluation.

Mat. Adde hereunto, that God to whom they be acceptable through Christ, rewardeth them with sundry blessings both spirituall & temporall, according to the promises almost without nūber contained in his word.

Moreouer hither is to be referred, the word of Reward which is vsed in many places in the Scripture, as when John exhorteth the faithfull to perseuerance, he saith; looke vnto your selues, that we loose not the things we haue wrought, but that you may haue a ful reward.

2. Ioh. 8.

Christ also speaking of those which suffer persecution for righteousness sake, saith; Great is your reward in heauen. In another place also; Whosoever shall giue a cup of cold water only, to one of these litle ones in the name of a disciple, shall not loose his reward.

Mat. 5. 12.

Mat. 10. 42

Theoph. Seeing therefore God promiset reward to our workes, it seemeth they deserue somewhat.

The confusion of merit.

Mat. It followeth not: For, that reward proceedeth of his meere and undeserued fauour, without any desert of ours.

Theoph. Dost thou take from the faithfull all meriting with God?

Mat. Not I, but the word of God, wherein his owne mercie is established; and merit is ouerthrowne euen to the very ground: For these two cannot stand together. Furthermore, if any a litle more diligently examine the nature of merit or desert, he shall neuer finde that it hath any place before God.

Theoph. Why so?

Mat. Because that we may deserue any thing, this is,

1 First required, that we be nothing in his debt, whom we desire to deserue.

2 Secondly, that we bring him such things as be our owne.

3 And last of all, that that which we bring or bestow be equall, or as much worth as the thing that we seek to deserue. If but any one of these conditions faile, can be no merit or desert. How much lesse therefore they be all wanting together? But they be wanting in all our good works.

Theoph. Declare that vnto mee one after another particularly.

The examination of the merit of workes.

1st. 17. 10.

Mat. First, whatsoever good workes may be performed of vs, are due vnto God, by a double right, namely of our creation and adoption. Hereupon is that saying of Christ warning his Disciples; When yee haue done all the things that are commanded you, say, We be vnprofitable seruants: for we haue done nothing, but that which was our dutie to do.

Phil. 2. 13.

2d. 01. 1st.

Moreover, it is certaine, that whatsoever good thing can be done of vs, is from God, which worketh in vs both the will and the deede.

1. Cor. 4. 7.

Therefore it was notably said of one of the ancient fathers; God rewardeth his owne good workes in vs, and not ours. Paule also saith; What hast thou, that thou hast not receiued? and if thou haue receiued it, why dost thou boast, as though thou hadst not receiued it? Therefore among men indeed there may be merit or desert: For the husbandman after he hath digged all day in the vineyard, shall receiue his reward by desert. But with God, we can deserue nothing, but that he should punish vs for our offences.

The objection of the defenders of merit.

Theoph. The defenders of the opinion of merits, do object, that good workes be not meritorious of themselves, but in respect of the promise of God himselfe, wherein he hath promised those things, which otherwise were not due.

The answer to it.

Mat. They are not by this pretence acquitted of sacrilege or robbing God. For, they attribute that to them-

debt themselves, which appertaineth to God alone. For, when God made that promise vnto vs, hee did it of his mere grace and fauor, and therefore merit or desert is put out. But I will make the whole matter plaine by a familiar example. If any king should promise his bondslauie an hundred thousand crownes, vppon condition that he diligently do a businesse committed to him, the bondslauie hauing done the commandement, may require the gold, yet not because he hath deserved it. But we that haue not fulfilled the condition enioyned vs, how much lesse haue we deserued the rewarde promised to our workes?

Theoph. What letteth that we fulfill it not, when we obey the Lord from the heart?

Mat. The cause hath bin declared already before: namely for that there can be no good thing done of vs, that is not vncleane and defiled. For as the most pure water, if it run through an vncleane conduit, is corrupted with the stincke of it: so the good workes that God worketh in vs, be soiled and stained with the filthinesse of our flesh. Therefore euen as the promise of reward is altogether free, and without respect of any desert, so is the fulfilling of that promise.

Of the imperfection of our workes.

Theoph. Why therefore doth God promise rewarde to our workes, which he may by right require of vs?

Mat. That, that promise may be as a spurre vnto vs, by the which we might be driven forward, to the desire and doing of them: and that indeed not without cause, for we are by our nature verie slacke vnto them.

Theoph. There is one thing behind, which I will demand of thee: namely concerning that which was said of thee before, that the obedience which is vndertaken vpon hope of reward, is not acceptable vnto God.

Mat. This also is indeed true, if that affection raigne in vs as it doth in the vnfaithfull. Howbeit, it shall not hurt, so as the loue and feare of God go before, if wee be assured and drawne on to his seruice, by the hope and looking for of the reward. And on the other side, be kept and held from disobeying him, by the feare of

the punishment, that is of eternall death.

Theo. But ought not the loue of God to be sufficient to bring forth that obedience in the hearts of the faithful, without borrowing any other spur from elsewhere?

Mat. If our regeneration were perfect, as is the regeneration of them, which liue blessedly in heauen, we should know God perfectly, whereby we should be stirred up to obey him perfectly: But because there is a way behind in vs something not regenerated, which of it owne nature is in bondage, full of ignorance, without loue of God, it is necessarie, that we should be stirred up to that obedience by the hope of reward: & on the other side, by feare of punishments be held backe, and kept in obedience. Hereupon it is, that God both rewardeth our good workes in this life, according to his promises, and also correcteth our slacknesse and infirmitie by diuerse afflictions which hee sendeth daily, whereby it appeareth, that he is true, as well in his promises, as in the execution of his threatnings. But seeing thou hast nothing more to propound, I would aduise, that we put off the rest of the disputation till another time, for I see that it is now almost noone.

Theoph. I haue heard thy discourse of Good workes, as also the exposition of the morall law, with so great delight, that the time of thy speech hath seemed to me verie short.

Mat. Indeed it is a most pleasant thing to intreat of Good workes, so as it be done holily, and by the rule of Gods word. Howbeit, that shall be little, except the practise be ioyned, which verily getteth praise with men, pleasure to the conscience, & profit with God. Therefore true and sound vertue, is greatly commended, before vaine prating, or the vnprofitable idle knowledge of it.

Theoph. I do remember an excellent similitude, which I haue oftentimes heard of thee, and it is this. As a precious garment shut vp in a chest, is altogether vnprofitable, but if it be put on, it is honour, delight, and profit vnto vs: so it is with Good workes; for, the knowledge and vaine discoursing of them, is of no vse, except

The vse of
the doctrine
of Good-
workes.

pt they be brought to practise.

Matth. It is most true. Therefore I pray God and our heavenly father, that as he hath imprinted his law in our mindes, so he will engraue it together with his love and feare in our hearts, by the power of his holy spirit, that being alwaies clothed with righteousness and humilitie all our life.

1 And so he may be glorified of vs.

2 Our neighbour edified.

3 Our faith & saluation may be confirmed through Iesus Christ our Lord.

Theoph. So be it.

CHAP. 11.

Of Prayer: which hath the chiefe place among Good workes, to testifie and confirme our faith.

Theophilus.



Vr helpe is in the name of the Lorde, which hath made both heauen & earth.

Matth. So be it.

Theoph. Concerning the doctrine of good workes, I am sufficiently satisfied (most dearly beloued brother) for I haue learned, that they onely be worthy the name of Good workes, which be commanded of God in his law; also, that they be not the causes of our iustification and saluation; neuertheless, that they be profitable, both to the glory of God, and to the edification of our neighbours, & very much to the assurance of our saluation and faith.

Now I demand of thee, which hath the first place among Good workes?

Matth. True prayer, namely that which is powred from the heart vnto God, with this confidence, that we shall be heard.

Theoph. Why giuest thou it the chiefe place among Good workes.

Matth. Because by the helpe of it we obtaine this,

Which is the chiefe good work.
A short description of true prayer.

The excellencie of prayer.

that we bee able to performe the other Good worke. Moreover, it yeeldeth vs the greatest testimonie of our saluation.

Theoph. Whereupon is it, that it yeeldeth a fuller testimonie of our faith, then the other Good workes?

Rom. 10. 13
14.

Matth. Hereupon, because prayer with certain hope of being heard cannot bee made, but wee are therewithall perswaded of the loue and goodwill of God toward vs. For as Paule saith; How shall they call vpon him, in whom they haue not beleueed? For the cause, the same Apostle affirmeth out of the prophesie of Ioele; Whosoever shall call vpon the name of the Lord, shall be saued.

Theoph. But from whence haue we that assurance seeing we be guiltie vnto our selues of our owne unworthinesse, by the which we deserue, that both we our selues & our prayers, should be driven backe from the seate of his Maiestie?

Matth. By the intercession or mediation of Iesus Christ, who (as it was shewed by vs in the Chapter of faith) doth alwaies offer vp to God the Father the merit of his death, for full satisfactiō of all our sins. Whereupon it cometh to passe, that hee is made mercifull vnto vs, and such a one as will be entreated of vs, so that we shall receiue, whatsoeuer we aske of him. And thus doth the Scripture teach in these words; We haue an aduocate with the Father, Iesus Christ.

1. Ioh. 2. 1.

Theoph. It followeth therefore, that the office of a mediator, is by a most straight band ioyned with the office of the redeemer.

1. Ioh. 2. 2.

Mat. It is so, and therefore, Iohn after those words; We haue an aduocate with the Father Iesus Christ the righteous, presently addeth; and he is the propitiation for our finnes. Hereupon it is, that Paule ioyneth both the offices together, when he saith; There is one mediator of God and men, the man Christ Iesus, which gaue himselfe a rancome for all men.

1. Tim. 2. 6.

Theoph. Seeing therefore, one is our redeemer, euery Christ Iesus, it seemeth to follow, that he alone can

fulfill the office of the mediatur for vs with the
her.

Matth. It followeth, and that indeed necessarily, and
this cause, in the places which we haue heard, wee
and it written; One aduocate, one mediator, for the
rd me, is expresly added, to the end we might know,
at besides him alone, there can be no other.

Theoph. Therefore they deale foolishly, and without
y good ground, whosoeuer seeke other patrons and
mediatours besides Christ.

Matth. Verie foolishly. For they forsake, the Crea-
ar, to go to the creature: the Lord, to go to the ser-
uant: the most dearely beloued Sonne of the Father,
which is in the highest authority and fauour with him,
to pacifie his wrath, to go to those, which lacke all the
things that be required to wash away sinnes, and ther-
fore be vnable to make our prayers acceptable and of
force. Moreouer, they do esteeme Christ, as it were not
sufficient enough for the office of the mediator, and
therefore denie him to be our true Sauour. For if he
be fit and sufficient for so great an office, why do they
take to themselues other mediatours beside him? If
they say they doubt not, but that hee is both most
power-full and most fit for this thing, but doe doubt
somewhat of his will, they do therein very much bewray
themselues to be vnbeleeuers, which refuse to giue cre-
dit vnto him, after that he hath giuen vs so notable a
ledge of his exceeding loue. Namely, when he vouch-
safed, both to take vpon him our humane nature, and
to suffer the death of the Crosse for our redemption.
Adde hereunto, that most louingly he calleth vs vnto
himselfe by his worde, when he saith; Come vnto me
that labour and bee laden, and I will cause you to
haue ease, and yee shall finde rest vnto your soules.

Finally, whither soeuer they turne themselues, they
shall neuer escape, but be found iniurious against Christ,
as much as they take frō him the office of the me-
diatur purchased by his owne blood, to giue it to blef-
d creatures that be in heauen.

The contra-
ration of the
error, about
prayer to
Saints.

Matth. 11.
28. 30.

Theoph. They obiekt, that the office of Christ is translated by them to the dead Saints, seeing they call all the prayers they make to God with these words Through Iesus Christ our Lord: whereby they say declared, that the chiefe honour is giuen to Christ himselfe.

The confutation of it.

Mat. It is a craft of Sathan; by the which he would haue the wickednesse of praying to Saints to be hidden, and so the manifest wrong that they offer vnto Christ, which put ouer his office vnto Saints, which they pray God, that by their merites and intercession he will grant the things that they desire, and at length, through Iesus Christ our Lord. Wherein they imitate & follow him, who after he hath giuen his Prince a blow, would humbly do him reuerence.

Theoph. Is it therefore vnlawfull for the faithfull being a liue, mutually among themselves, the one to commend the saluation of the other vnto God by prayer, seeing it cannot be, but some thing is taken away from the intercession of Christ?

The confutation of the obiection.

Mat. Not so: for many causes may be alledged for the which, the one is not onely vnprofitable, but also forbidden, and therefore to be auoided: but the other, not onely to be lawfully, but also profitable and necessarie.

Theoph. Declare those causes.

Mat. I will marke foure chiefe.

1 Because loue that is so much commended vnto vs, is both cherished and increased by praying one for another. But this can haue no place in the dead, of whom *Eccles. 9. 6.* Salomō speaking saith; Both their loue, & their hatred, and their enuie is now perished, & they haue no more portion for euer, in all that is done vnder the sunne.

2 Because praying one for another, we thinke not to be heard for his sake that praieth for vs, which they do, that pray to the Saints departed, & by that meanes giue vnto them the office of Christ.

Theoph. But it may be, that the same thing may befall them, which desire to be holpen with the prayer

of the godly that be aliue: for why may not some
 thinke, that they shall be heard for their holinesse and
 good workes sake?

Matth. I grant, it is not impossible, that some should
 after that manner abuse the prayers of the godly, but
 there is the least danger in this behalfe, if it be compa-
 red with the other. For, it cannot be in any but the igno-
 rant and vnskilfull, for whose ignorance we ought not
 to refuse that so holy an ordinance of God. But the in-
 tercession of departed Saints, doth bring with it most
 manifest danger: for, no man can pray vnto them, but
 he thinketh for their sakes to obtaine the things which
 he desireth of God. The prooffe whereof are all the
 formes of praiers written by such as worshipped them.

Theoph. Go forward, alledge the third cause.

Mat. The faithfull that be aliue, may one of them
 know the necessities of another, and pray vnto God
 for them: which the faithful departed cannot. I am not
 ignorant what they be wont to obiekt, that the Saints
 dead, do in God, as it were in a glasse, see all the things
 that be done in this world: but that is altogether to di-
 vine or gesse, without any testimonie of Scripture.

3

Theoph. Declare the fourth cause.

Mat. That is the chiefe: namely, because the praiers
 of the godly being aliue, one for another, are grounded
 vpon the testimonie of the word of God, also vpon ex-
 amples and promises, by the which it is confirmed, that
 they shall not be in vaine: but the praiers of the dead,
 are neither grounded vpon any testimonie of Gods
 word, neither vpon promises nor examples.

4

Theoph. Sayest thou so?

Mat. I say it, and therefore it is done of faith, for
 the word of God is the onely foundation of it. Where-
 fore Paule affirmeth; that whatsoeuer is not of faith is
 sinne: And this reason is sufficient to ouerthrow the in-
 tercession of the departed Saints. For who can beare
 this, that man should lift vp himselfe aboue God?

Rom. 14. 23

Theoph. I do now confesse that all praiers which are
 made to dead Saints, for this end that they should be

our intercessors and mediators to God, are to be beaten out and hissed at: and that Christ alone whose office this is, is sufficient.

Why Christ
onely suffi-
ceth the
faithfull, to
do the office
of the me-
diator with
the Father.

Matth. Yea truly, it is extreame madnesse for any man to seeke to himselfe another mediator. For as much as he can do it most perfectly, because he lacketh none of the things that suffice to pacifie God, and to cause him to be mercifull vnto vs. Moreouer he loueth vs most dearely, and therefore is touched with pitie vpon our infirmities. He knoweth our prayers, presenteth them when they be conceived. He commandeth that we should come vnto him, as often as we will craue any thing at the hands of God.

Iohn. 16. 23

Finally, he telleth vs for a suretie, that we shall obtaine all the things which wee shall aske in his name when he saith; Verily, verily, I say vnto you, whatsoever you shall aske of the Father he will giue it you: He therto haue you asked nothing in my name: aske and you shall receiue. And in another place he saith: whatsoever you shall aske in my name, I will do it.

Ioh. 14. 13.

Theoph. What meane these words, to aske any thing in the name of Christ?

Mat. It is to pray God to heare our prayers, not indeed hauing respect to our vnworthinesse, but to the merit that is continually offered to him of Christ Iesus for vs. Therefore to aske any thing of God in the name of Christ, is answerable to his intercession with the Father for vs, and that more is an approbation or allowance of it, and the way to be partaker of it.

Theoph. But ought the promise of Christ, wherein he assureth vs, that we shall receiue whatsoever we aske in his name, to be extended to all things that shall come into our minds, without putting any exception?

Matth. Not so: For our desires for the most part be euill: which if they were fulfilled, would be to our destruction rather then to our profit. Therefore Christ vnderstandeth onely those things which concerne the glory of God and our commoditie and saluation: all which things indeede he hath in few wordes comprehended.

ended in that forme of prayer, which he hath giue to
those; namely; Our father which art in heauen,&c.

Theoph. Must we therefore vse no other forme of prayer?

Mat. If thou respect the matter or substance, we may
vse no other; but it is in our libertie to enlarge it,
whereof the holy Scripture yeeldeth vs many exāples,
those formes of prayer which it setteth before vs,
namely the Psalmes which all verily be referred to this
forme appointed by Christ.

The exposition of the Lords prayer.

Theoph. Let vs examine the forme of prayer that
Christ hath deliuered: how many parts be there of it?

Mat. In the beginning it containeth a preface, and
afterward six petitions. The first three whereof do im-
mediatly respect the glory of God. But the later three
contain those things that appertain to our selues,
both for the helpe of this life, and for euerlasting sal-
uation. And they be therefore placed after those that
concerne the glorie of God, to the end we might vn-
derstand, that the later three be not rightly conceiued
or made, vnlesse they be referred to the glory of God:
as it were vnto their proper end: and that therefore
they shall not be heard, according to the saying of the
Apostle; You aske and receiue not, because you aske a-
guisse, that you might consume it vpon your lusts.

The summe
and parts of
the Lordes
prayer.

James. 4. 3.

The Preface of the Lords prayer.

Our Father which art in heauen.

Theoph. Let vs consider of the Preface of the Lords
prayer.

Mat. It is contained in these wordes, Our Father
which art in heauen.

Theoph. Who is that Father, vnto whom Christ bid-
deth vs to flie?

Mat. It is the first person of the holy Trinitie, name-
ly, the Father of our Lord Iesus Christ.

Theoph. Is therefore one only person of the Trinitie
to be prayed vnto?

Matth. We must know, that in true prayer we are onely the instruments of God, who alone in that as other good workes, worketh the things that concern our saluation. But that is to be vnderstood of all the persons according to the distinct propriety of euery them. For the holy Ghost prayeth in vs, as appeared by the saying of the Apostle; The spirit maketh request for the Saints according to the will of God. The Sonne offereth our prayer to the Father. This prayer the Father receiueth and louingly heareth. Therefore lawfull and true prayer is that which is made from the heart, the holy Ghost stirring vs vp, which also directed to the Father in the name of Iesus Christ his Sonne. Indeepe we haue an example in the holy Scriptures of a certaine prayer made to the Sonne, the which this distinction of the persons is not obserued: namely in that which Steuen made while he was stoned; Lord Iesus receiue my spirite. Howbeit this example, and if there be any such other, is not contrarie to the rule of right praying. But because we haue begun the exposition of the Lordes prayer, we are to returne to the issue of the speech we haue in hand: and it is this, that in this place we be taught that our prayers must be directed to the father, which Paule testifieth that himselfe did in these words; I bow my knees to the father of our Lord Iesus Christ. We may also pray vnto Christ, not onely as he is God, but also as he is the Mediator, that is, as he is one person consisting of two natures: yet so, as the deity be the object or the thing which we set before our eyes in praying. Likewise also we may pray to the holy ghost, distinguished from the other persons, who with the Father & the Sonne is very God. And indeed the godly that exercise themselves in such prayers, do a thing profitable & worthy to be done, so as they be not distracted with the deepe meditation of the distinction of the three persons, but alwayes haue their minds fixed & settled vpon the vnitie of the essence. This also is to be obserued that the name of God is not seldome in the Scriptures referred

referred to the whole Godhead. And let these things
spoken by the way. For, it is not my purpose at
this time, to declare all things particularly that apper-
taine vnto this place.

Theoph. But why doeth Christ commaund vs, that
in coming to his Father, we should call him by the name
of our owne Father?

Mat. Not onely that we should gather, seeing hee
the father of Christ, that he is also our father: but
specially for three causes.

1 First, that we may call vpon him with true faith,
that is, that wee may belecue that he which is our fa-
ther, will not deny vnto vs the things which wee shall
aske of him, according to that saying of Christ; What *Mat. 7 9.*
man is there of you, who if his sonne shall aske bread *10. 11.*
of him, will giue him a stone? and if he shall aske fish,
will he giue him a serpent?

2 Another cause is, that wee might vnderstand
(which hath beene alreadie said of vs) that we ought
not to draw near vnto God, but in the name of his na-
turall sonne Iesus Christ. For in him alone wee are a-
dopted and made his children.

3 The third, when we are commanded to call him
our father in common, rather then particularly & pro-
perly, my father, wee be taught that true charitie and
brotherly loue towards our neighbours is required of
vs in praier: for as much as we be all the children of
the same father, & heires of one and the selfe same in-
heritance. Whosoever therefore make not their pray-
ers to God in the name of Iesus Christ, or doe carry
priuy hatred or enmitie against their brethren, cannot
pray to God with this forme of praier.

Theoph. Why hath Christ added these words; which
are in heauen?

Mat. Not to signifie that his Maiesty is shut vp with-
in heauen, which indeede as it is infinite, the whole
world containeth not. But;

1 That he may be distinguished from our earthly
fathers, and that together we might vnderstand how

Mat. 7. 11.

much better he is then they, and more able to help
Therefore Christ said to his Disciples; If you therefore
which are euill can giue good giftes to your children
how much more wil your father that is in heauen giue
good things to them that aske them of him?

2 Secondly, those wordes are added, that com-
ming to God, we should lift vp our mindes aboue
earthly and fraile things, how beautifull or good
soeuer.

3 Finally, that we might earnestly and indeed ac-
knowledge the incomprehensible greatnesse, the mar-
uailous wisdom, and infinite power of him whom we
pray vnto: which verily do farre more clearly shine in
the heauens, then in the earth, to the end wee might
worship him with the more reuerence, and rest vpon
him with greater trust and assurance.

The first petition.

Hallowed be thy name.

Theoph. Let vs come to the three petitions that re-
spect the glory of God. Which is the first of them?

Matth. It is contained in these words; Hallowed be
thy name.

Theoph. What is the meaning of it?

The exposi-
tion of the
first petition

Mat. We desire of God, that the knowledge of him
may be spread abroad throughout the whole worlde,
that his name may be sanctified, that is, that all men
may giue him his due honor.

Theoph. Wherefore makest thou mention of the
knowledge of God, which Christ mentioneth not in
this petition?

Mat. Because God cannot be truly hallowed and
worshipped, except his knowledge go before. For we
cannot worship nor praise him, of whom we bee igno-
rant, and whose excellency and power is vnknowne to
Psal. 48. 10 vs. Hence is that saying of the Prophet; According to
thy name (O God) so is thy praise vnto the worlds end.

Theoph. Is not this hallowing of the name of God,
the same with that wherof thou speakest in the exposi-
tion

of the third commandment ?
Matth. The very same : and therefore the exposition
of that commandment , may be in stead of an ex-
position to this petition , and shew how the name of
God is to be hallowed.

The second petition.

Thy kingdome come.

Theoph. Let vs passe ouer to the second petition.

The exposi-
tion of the
2. petition.

Mat. It is this ; Thy kingdome come . Nowe in it
the desire of God, that the knowledge of his Maiestie
being giuen vnto men, he will cause all to be gathered
to the Church. For in it hee raigneth by the scepter of
his word, and by the power of his spirite.

Theoph. That I may the more easily come to the true
meaning of this petition , I doe first demaund of thee
wherefore that rule and dominion which God exerci-
seth ouer his Church, is called his kingdome : after I
will aske thee, concerning the word, *Come.*

Mat. That rule is called by the name of kingdome,
for the likenesse it hath with earthly kingdomes.

Of the king-
dome of
God.

Theoph. Wherein standeth that likenesse ?

Mat. In foure heads or principall pointes, namely
because in the Church there be

1 One king.

2 Subiects.

3 Lawes.

4 *Gouernors*, who as in earthly kingdomes, haue
the charge to see to the keeping of those lawes. For, in
the Church there is one king , namely Iesus Christ
which of his father is appointed the Lord in it, to rule
and gouern it, which is confirmed by the words of the
Angell to Marie; The Lord God will giue vnto him the
seat of his father Dauid: & he shal reign ouer the house
of Iacob for euer, & there shal be none end of his king-
dome. Therefore the kingdome of God, & the kingdom
of Christ, is one and the selfe same. The faithfull be the
people of this kingdome, whom Christ hath redeemed
with his death, & set free frō the tyranny of the deuill,

Luc. 1. 32.

2. Cor. 10. 6

that he might deliuer them vp to his owne kingdome to become his subiects. The lawes of it, are the word of God, wherein all things be commanded and declared that appertaine both to the humble seruice and obedience of that King, and to the concord of the Citizens or subiects. The officers which are specially occupied about this kingdome, are the ministers of the word, or pastors, vpon whom this charge is laide, that they preach the word, and see to the keeping of those lawes. Who also (as the Apostle speaketh) haue in readiness vengeance against all disobedience.

Theoph. I haue heard the agreement of the kingdome of God with the kingdome of men: but I desire to vnderstand the difference betweene them.

Ioh. 18. 36.

Mat. 1 First, all things in the kingdome of God are spirituall, namely the King himselfe, his glory, power, subiects, lawes, reward, punishments of the rebels. Here vpon Christ saide vnto Pilate; My kingdome is not of this world.

2 Secondly, Christ requireth no such thing of his subiects, as earthly Kings are wont to aske: but contrariwise doth continually enrich them with his owne gifts and spirituall riches.

3 Thirdly, hee maketh them all partakers of his kingly dignitie, which earthly kings cannot do.

4 Fourthly, he doth not only command, as other kings do, but giueth vs his owne spirite, which putteth power into vs, whereby we are made able to yeeld our humble & dutifull obedience vnto his commandements.

Finally, all other kingdomes be subiect vnto alteration and change, but this kingdome is inuincible and shall endure vntill the last comming of Christ.

Such is the kingdome of God and of Christ, which indeed (as hath beene said) is not to be referred but to the rule, which he exerciseth ouer his beloued childre, and those that be receiued into the Church.

Theoph. Who therefore hath the rule ouer the vnbeleeuers and wicked?

Matth. The Deuill: and for that cause, hee is called

gdom and the Prince of this world; yet notwithstanding, the word hath the chiefe power, both ouer the vnbeleeuers, and ouer their Captaine, which by his iust iudgement hath made them subiects to that vnbeleeuing tyrant, to the end they may be vexed and tormented of him according to their desertes, for as much as they haue refused to obey Christ, that is a most louing and mercifull king. Moreouer, that kingdome of Sathan hath immortal hatred against the kingdome of Christ; the head (I say) of that kingdome, namely Sathan and his souldiers, whom he stirreth vp to make outward warre against the kingdome of Christ; while he in the meane time assaulteth it within. For, both of them labour and strue with all their might, to spoile and sacke that kingdome of Christ. But they do it in vaine: for, how much the more furiously they seeke to ouerthrow it, so much the more do they helpe it forward: and at length pull vpon themselves extreme destruction.

Theoph. We haue bene long enough in the exposition of the kingdome of God, let vs go forward to the other member. What meaneth that word; Let it come, or let it approach?

Matth. The office of a good king standeth in two speciall things.

1 First to rule his subiects, namely such as yeeld him fidelitie and obedience, to keepe in peace, defend, handle mercifully, and louingly, and redeeme them if they be taken captiues.

2 Secondly, to punish the rebels, & to destroy and throw down the enemies of his kingdom. When therefore wee desire of God that his kingdome may come, we do as if we prayed, that he would increase the number of beleeuers, enlarge his Church euerie day, more and more heape vpon it his giftes, and settle it with right order. And contrariwise, that he would cut off all the enemies of it, ouerthrow their counsels, destroy their purposes, & that the defending of the church may be euery day increased, till at length it come to the highest perfection. Howbeit that shal not be before the day

The kingdome of Sathan.

Howe the kingdome of God cometh.

1. Cor. 15.

24.

of iudgement, at which time al his enemies being ouercome, he shal make them his foote stoole. And then (the Apostle saith) he shal deliuer vp the kingdome to God the Father, that is, he shal raigne quietly without any rebellio and resistance, & we shal liue peaceably with him, being deliuered fro al feare & trouble of enemies.

The third Petition.

Thy will be done in earth, as it is in heaven.

Theoph. Let vs come to the third petition, being the last of them that respect the glorie of God:

Matth. It is this: Thy will be done in earth as it is in heaven. Wherein indeed we do not simply desire of God, that his will may be done, the fulfilling whereof there is verily nothing that can let: but that he will guide vs with his spirit, that we may be readie to do his wil, reuealed vnto vs in his word, and that with no lesse desire then the heauenly Angels do. But concerning his secret will, we desire that if when it is done, any aduersities befall vs, namely losse of goods, hinderance, afflictions, whether they concerne the soule or the body, wee may beare them all patiently as sent from his hand, and so obey his will, that ours may wholly and altogether giue place vnto it.

Theoph. Indeed he were happie, that after this manner should conforme himselfe to the will of God.

Mat. Yea surely, because he might worthely glorie in this, that God did nothing but that which he willed, seeing that he willed no other thing but that which was acceptible and pleasing vnto God. And assuredly there be many things that call vs vnto that. For, if God our heauenly Father be wiser then we (which all men do confesse) it is not to be doubted, but he knoweth what we haue neede of better then our selues, and that therefore by good right we ought to preferre his holy and good will before our owne, which is wicked and corrupt: yea rather often like vnto children, we know not what we would haue. For many times we change our purposes, and forthwith or a litle after, we disallow

that,

at, which a litle before was very greatly allowed of
For this cause the Lord without any respect of our
ill or intents, as a good father sendeth those things,
which he knoweth to be necessarie for vs, both for his
owne glorie, and for our profite and saluation, which
deede are to be receiued with a quiet and thankfull
minde as from his hand, vnlesse we meane to be mis-
erable for euer, which we shall neuer escape, so long as
we cleaue to our owne will.

Of Christian
patience.

Theoph. I haue long since laboured to performe this,
but as yet I haue not attained it: but especially I find
by experience, that the vse of this doctrine is most
evident when any great trouble commeth, whether it be
of bodie or minde.

Matth. It is not onely hard, but verily cannot be ge-
nerally brought to practise, especially if respect be had
of our owne flesh, which maruellously pleaseth it selfe
in the owne will and affections, and seeketh for no-
thing else but delights and pleasures. For this cause, in
this place Christ teacheth vs to desire it of his Father:
but Iames assureth, that we shall receiue it, so as we
aske it in faith; If any of you lacke wisdom, let him
aske it of God, which giueth it liberally vnto all, and
casteth no man in the teeth, and it shall be giuen vnto
him. But let him aske in faith, not doubting. *Iam. 1. 5.*

Theoph. In that place Iames speaketh of wisdom,
but we speake of patience.

Mat. There is no doubt, but by the word wisdom,
he vnderstandeth patience, whereunto he had exhor-
ted the faithfull in the former verse, in these wordes;
Let patience haue the perfect worke, that you may be
perfect and entire, so as nothing be wanting.

But because we cannot do it of our selues, here he
sheweth by what meanes wee may haue it from God,
when he saith; If any man lacke wisdom, let him aske
of God, which giueth it to all men liberally.

Theoph. But what is the cause, that he calleth pati-
ence by the name of wisdom?

Mat. To the ende wee might vnderstand, that a

mans chiefe wisdom standeth therein, that in his uersities & troubles he patiently submit himselfe to the will of God: but on the contrarie side, that it is the treamest foolishnesse & madnesse, if any dare resist & set himselfe against it. For what good doth he by it? Can he change the will of God? No verily. Nay rather maketh his owne case worse, as well with inward griefe that tormenteth him, as also because he pulleth down the wrath of God vpon him selfe. For by our stubburnnesse he is compelled to lay more grieuous punishments vpon vs. On the other side, by our patience he is moued vnto pitie, so as he turneth our afflictions into kindness, & doing vs good: euen as good parents are wont when they perceiue that their children be brought to good order by their corrections.

Theoph. I see it is a thing profitable and necessarie howbeit, I thinke that the meditation of the things which thou declaredst (when we spake of afflictions) do make not a litle for this purpose.

Mat. Thou iudgeth rightly. For in that place many things were deliuered of vs, which may worke comfort and that not common in the hearts of the faithful. Neuerthelesse, I wil adde vnto them two other besides, as an ouerplus.

1 First, when we be ouerladen with troubles, the euils which we suffer are not so much to be considered, as those which we haue deserued, and yet notwithstanding be not laide vpon vs. Furthermore, we must thinke vpon the good things wherewith the Lord laudeth vs on the other side: and so indeed we shall finde, that God dealeth most mercifully euen in the midst of our troubles, if they be examined according to the greatnesse of our sinnes.

2 Secondly, that we are not to looke vpon them onely, which in outward shew be a litle happier then we, and whom we see to be exempted from the troubles wherewith we are grieued: but vpon infinite and innumerable others, which are in farre greater miseries, then are those that we suffer, whose sins notwithstanding

his standing are not so great as ours.

Theoph. I do very much reioyce that I haue heard these two things, for I will daily make vse of them, as occasion shall serue.

Matt. Thou speakest wisely, when thou addest the word, *daily*: For the Lord our master, that we should not forget this doctrine so profitable, is wounte oftentimes to beat it into our heads, by sending of troubles, wherein we might practise it. And verily we ought to be well acquainted with it, seeing we are so often exercised in it.

Theoph. But I for my part do find it true, by daily experience, that I am very little exercised in it. Neuertheless, I hope, that by the grace of God, I shall profite more in it then heeretofore I haue done: especially, seeing now I know the way, how I may do it, namely, to haue it of God by daily prayers, and continually to haue in minde, the things which thou hast said. But now, for as much as I haue heard the meaning of this third petition, which is the last of those that concerne the glorie of God, let vs go forward to the rest. But before I come to the three following, which intreate of our own profit and saluation, I would haue thee to declare the order of these petitions, and with it, how fitly they be ioyned together.

Matth. These former agree together most excellently, for as much as they be of the same kinde. For, after that we are made partakers of the knowledge of God, by the which we are mooued to enter into his kingdome, that is, into his Church, it is meete and conuenient, that this should be desired of vs, that wee may bee informed and taught the obedience of his will, whereunto the ministerie of the Church calleth vs daily.

Finally, in these three petitions, we desire of God, to haue men such knowledge of his Maiestie, as they may willingly submit themselues to his kingdome and rule, and from their hearts obey his pleasure, and so be glorified of them, and in them.

The coherence & sum of the three former petitions of the Lords praies

The fourth petition.

Giue vs this day, our daily bread.

The summe
of the last
three peti-
tions.

Theoph. We are to come to the three last petitions the Lordes prayer, wherein we said those things we contained, which concerne both our soule and body.

Mat. True: For the first of them comprehendeth things that be necessarie, to the passing through or finishing of this life: but the other two, those that appertain to our saluation.

Theoph. Recite therefore the first.

Matth. Giue vs this day our daily bread.

Theoph. What is the meaning of it?

The exposi-
tion of the
fourth peti-
tion.

Matth. To the end we may serue God according to our calling, in this petition we desire of him, to giue us our daily bread, that is, that euery day he would minister vnto vs those things that be necessarie for this life: for all those be comprehended vnder the name of bread, as of a thing most necessarie. Howbeit, this is to be noted, that (while we aske of God our daily bread) we also desire all such things as be requisite and necessary, that we may eate it quietly.

Therefore this petition generally containeth what soeuer may be desired to liue quietly in this world. Nevertheless, we ought to depend and hang vpon the pleasure of our heavenly Father; For he wil giue vs such things, as he shall know to be profitable, as well for his owne glorie, as for our saluation. And hereupon it may be gathered, why he would haue bread only asked by vs, namely, that we might know, that bread ought to suffice vs, if the Lord shall see it good to giue vs no other thing to nourish vs.

Theoph. There do five principall points come into my mind, concerning this thy exposition of daily bread, whereof I will aske thee.

The first whereof is this, why we pray to haue daily bread giuen vs, seeing we are commanded to provide vs by our honest labour, such things as be necessarie for this life.

Mat. Because our labour shall be to no purpose, except the blessing of God be added vnto it; euen as the Psalmist expressely teacheth.

Theoph. Wherefore are we commanded to craue that bread, which we call our?

Mat. The word *our* was added for two causes; The first, that we might vnderstand, that that bread is provided of God, and therefore is by good right called ours, and so might certainly know, that it cannot be denied vnto vs. The other, to the end we might remember, that that bread is to be provided by lawfull means and wayes, and such as be allowed of God, but not by theft or deceit; For otherwise we eate not our owne bread, but another mans, receiued not from God, but from the deuill.

Theoph. The third point followeth: why are these wordes added; This day, and daily?

Mat. That we might altogether, and wholly depend on the prouidence of God, so as we should not be carefull for things to come, as if we did distrust, but be content with those that be necessarie for our present neede, with this hope, that the Lorde will provide for the morrow.

Theoph. I come to the fourth point: How well appeareth it, that they which haue plentie of things, and whose barnes and store houses be full, should aske their daily bread?

Mat. Because we must holde it for a certaintie and truth, that bread of it selfe cannot nourish, except the blessing of God be added: For sometime rich men are bene worne and pined away with leanness. For this cause Moses saith; Man liueth not by bread onely, but by euery word that cometh out of the mouth of God. In which wordes, the Prophet doth also signifie this, that the power of God doth not so cleaue vnto bread, that hee cannot nourish vs without it, as oft as shall please him. Whereof he gaue the Israelites a singular prooofe, whom he fed in the wilderness by the space of thirtie yeares without bread.

Theoph. The last point is behind. Why doth Christ command vs to pray for bread in common, in these words; Giue vs our bread, rather then priuately, after this manner; Giue me my bread.

Matth. To the end we might know, that we are to pray for it, not for our selues alone, but also for our neighbours, of whose profit and commoditie Christ's charitie requireth, that we should be no lesse careful then of our owne. Moreouer, by this manner of praying, we are more & more assured, that we shall obtaine the bread which we pray for. For as much as the whole Church doth not onely craue it with vs, but also for euery one of vs, euery one of us also do craue the same both with it, and for it. For we are all the sonnes of one & the same Father. euery one of us is taught in the beginning of this prayer while we say in common; Our father. For the same cause also, the two petitions following be deliuered in the same forme of wordes: Namely; Forgiue vs our trespasses, and lead vs not into temptation. Howbeit, they containe all the things that appertaine to the heavenly life, euery one of us containeth those which be necessarie for this present life.

Theoph. Wherefore are the things that concerne our saluation, contained in two petitions?

Mat. Because our saluation standeth vpon two parts. The first; that we be reconciled vnto God; and this we desire in the first petition, which intreateth of the forgiuenesse of our sinnes. The other, that being reconciled vnto him by the forgiuenesse of sinnes, we be kept in his loue and obedience, so as we obey him being mindfull of that infinite benefite which he hath bestowed vpon vs.

The first petition.

Forgiue vs our trespasses, as we forgiue them that trespass against vs.

Theoph. The two last petitions do remaine to be considered of vs: Let vs therefore first come to the first. What is the meaning of it?

Mat. Because we be all miserable sinners, by reason wherof the Lord is iustly angry with vs, yea rather so long angry, as our sinnes shall before him be laid vnto our charge, in this petition we pray, that for his infinite mercies sake he will forgiue them all, to the end that for the time to come he may fauour vs, being at one with vs, namely by the forgiuenesse of our sinnes.

Theoph. But why do we craue of God to forgiue vs our sinnes, for the which Christ hath most fully satisfied: seeing there is no place for forgiuenesse, where satisfaction is made?

Mat. If the satisfaction were of our selues, this were indeed true, but seeing it is by Christ, which is freely giuen vs, of his father, forgiuenesse agreeth necessarily with it. And verily it is as if a man condemned in some summe of money were to be cast into prison, vntill he had paid the whole summe, and yet were not able to do it. Whō if the prince meant to pleasure without any vnderance of the law, and should freely giue him that wherein he was to haue bin fined, should he not haue done as much, as if he had forgiuen the offence? Hee should indeede. But this similitude is most fit: For as much as in this petition our sinnes be called debts, to the end we might vnderstand, that by them we are no lesse debtors vnto God, then if a mā were in great debt vnto another, & yet had not wherof to pay any thing at all. With this similitude agreeth also that, that is writtē of Paul, Putting out the hand-writing that was against vs, which was contrary vnto vs, he euen tooke it away, and fastned it vpon the Crosse. In which words he teacheth, that Christ hath most fully satisfied for our sins.

Theoph. The more diligently I consider the mysterie of our redemption, so much the more commeth to my remembrance, the infinite maruellous wisdom of God, which by a way altogether wonderfull, hath knit or ioyned together his perfect iustice with his perfect mercy, and that as well to his owne glory, as to our saluation and benefite.

Mat. True indeed. But if thou do with a litle more

diligence marke that way, thou shalt finde three things which the reason of man could neuer haue deuised, and which out of Christ are found no where else, for the auoiding of the punishment due for our finnes: and they be these: That we should our selues pay our debts vnto God: or else seeke another, which is both able to pay them, and also dooth acquite vs of them: or that God himselfe should forgieue vs whatsoeuer we be indebted vnto him.

Theoph. I would haue these things declared by thee a little more largely.

Matth. First therefore I will shew, that these three cannot any where be found, sauing in Christ. And verily whatsoeuer men can imagine, they shall neuer finde in themselves wherewith to satisfie God. Who also (as the Apostle saith) hath shutte all vnder sinne, that he might haue mercy vpon all.

Neither shall they find any creature in heauen or in earth sufficient to doe this office. But if they flie vnto God his mercy, to obaine forgiveness of their finnes, his perfect iustice will be a let, which requireth to be fully satisfied.

Theoph. Let vs now see, how God hath ioyned these three things together in Christ, to reconcile his exceeding great mercy with his most perfect righteousness, vnto our saluation.

Mat. Being made one with Christ by faith, and therefore also partakers of his goods, wee our selues pay all our debtes vnto God, and that of the riches of Christ, which are truly made ours. And by this meanes the perfect iustice of God is fully satisfied, which indeede requireth this, that he which oweth the debt should pay it. Neuerthelesse another hath paid it for vs, namely Christ, who alone hath drunke vp the cup of God his wrath, (and as the Apostle saith) hath borne our finnes in his body vpon the tree. And therein most manifestly appeareth the great mercy of God, that gaue his most dearly beloued Sonne for vs his enemies vnto a most shamefull death.

Finally

Finally, because he that hath satisfied the heavenly
 Father for vs, is his dearely beloued Sonne, and euer-
 lasting God with the Father, freely giuen vnto vs; the
 continuall forgiueneſſe of finnes (as hath bin ſaid) is
 buynd with his ſatisfaction, and that dooth eſpecially
 make ſtedfaſt and ſure his immeaſurable mercy.

Theop. Verily a notable diſcourſe, & very full of com-
 fort. Let vs now returne to the expoſition of our peti-
 tion: Why is this claufe added in the end: as we for-
 giue them that trespaffe againſt vs?

Matth. That is according to the promiſe made vs of
 the forgiueneſſe of our ſins, vpon this condition, that
 we forgiue them that hurt vs. And Chriſt would haue
 expreſſly mentioned; becauſe he knew how hardly we
 forgiue others their trespaffes. Therefore in this claufe
 he calleth vs to remember that wee ſhall not obtaine
 forgiueneſſe of our finnes at the hands of God, except
 we alſo forgiue our neighbours their offences. Here-
 upon is that threatning of God by the Prophet againſt
 the Iſraelits; When you ſhall ſtretch out your hands, *Iſay. I. 15.*
 I will hide mine eyes from you, although you make ma-
 ny prayers I will not heare you: for your hands are
 full of bloud.

Theoph. Therefore this manner of ſpeech doth not
 appoint an equalitie, as if God forgaue vs ſo much, as
 we ſhall forgiue.

Mat. No, not ſo: For, our forgiueneſſe euen as wee
 our ſelues be imperfect, is alwaies imperfect, and fa-
 uoureth of the vncleanneſſe of our fleſh: whereupon it
 commeth to paſſe, that euen in them that are moſt re-
 generated, notwithstanding they doe vnfainedly for-
 giue as God requireth, and deſire no reuenge, yea ra-
 ther be ready to do good vnto ſuch as haue hurt them,
 and do daily pray for them: yet there remaineth ſome
 bitterneſſe, ſo as we doe not embrace them with that
 affection of heart, which we would haue embraced the
 with, if we had alwayes beene well pleaſed with them,
 which if God ſhould do, we were in very ill caſe.

Therefore this is the meaning of this petition; &

Lord according to thy promise forgive vs our sinnes fully and perfectly, as the most perfect God. For as much as we as most imperfect men according to the commandement haue bene fauorable vnto them that haue hurt vs.

Theoph. In what place are this commandement and promise?

Matth. They be presently added by Christ after this prayer in these words; If you forgive men their offences, your heavenly Father will also forgive you. But if you shall not forgive men their offences, neither will your Father forgive you your offences.

Mat. 6. 14.

Theoph. I grant it is very right, that we should do those things to our neighbours, which we desire to be done to our selues. And so that God doth most worthily denie them forgiveness, that will not forgive their neighbours.

Matth. True: especially seeing our sinnes against God whereof we craue pardon, are farre more grievous, and farre more in number then are they which our neighbours can euer commit against vs. And this doth Christ plainly teach, in an excellent parable, which he saith; The kingdome of heauen is like vnto a king, which would demand an account of his seruants. And when he began to reckon, there was one brought vnto him which ought ten thousand Talents. And when he was not able to pay it, his Lord commanded him to be sold, and his wife and children, and all he had, and the debt to be paid. The seruant therefore fell downe and besought him, saying; Maister, appease thine anger towards me, and I will pay thee all. Then that seruants master had compassion vpon him, and loosed him, and forgave him the debt: but when the seruant was departed, hee found one of his fellowes that ought him an hundreth pence, and he laid hands vpon him, & tooke him by the throat, saying, pay me that thou owest. The fellow fell downe at his feete, and besought him, saying, appease thine anger towards me, and I will pay thee all: yet he would not, but went & cast him into prison,

Mat. 18. 23

till he should paie the debt. And when his other
owes saw what was done, they were verie sorry, and
he and declared vnto their maister all that was
e. Then his maister called him, and said vnto him:
euill seruant, I forgave thee all that debt, because
ou prayedst me: oughtest not thou also to haue had
e vpon thy fellow, euen as I had pitie on thee? So
maister was wroth, and deliuered him vnto the lay-
s, till he should pay all that was due vnto him. So
ewise (saith Christ) shall mine heauenly Father do
to you, except yee forgieue from your hearts each
e to their brother their trespasses.

The sixth petition.

And leade vs not into temptation, but deliuer vs
om euill.

Theoph. The last petition is behinde.

Mat. Hauing obtained forgiuenesse of sinnes, we de-
e of the Lord to be present with vs, that wee fall not
aine into them, when we say, lead vs not into temp-
tion, but deliuer vs from euill. For, this we pray, that
e will not giue vs ouer vnto the power of the deuill,
e be overcome of him in temptation as we haue deser-
ed: but contrariwise, that he would strengthen vs a-
gainst the assaults and deadly subtilties of so great an
emy, that so daily more and more we may applye
ur selues to amendment of life, and obey him.

The exposi-
tion of the
last petition

Theoph. When therefore God leadeth men into tēp-
tion, doth he not stirre them vp to euill?

Matth. Not so. For that is altogether vnworthy of
is Maiesty, and is contrary to his diuine nature.

For this cause Iames saith; Let no man when he is
tempted, say, he is tempted of God. For God cannot be
tempted with euils, neither dooth he tempt any man.
ut euery one is tempted, while he is drawne aside and
ared of his owne concupiscence.

Iam. I. 13.

Therefore as God defendeth the faithfull with his
mercies, neither suffereth them to be deceiued or ma-
red of the Diuell, te be overcome of sinne: so on the

Rom. I. 24.

contrarie side, such as he meaneth to punish, he deli-
 reth ouer to the Diuell as to a tormentor, to bee ou-
 come and vanquished of him in temptation. In whi-
 sense the Apostle saith, that they which glorifie
 God, are giuen vp to the lustes of their owne heart.
 Which neuerthelesse he doth without any allowance
 of sinne, as hath beene said in his place.

Theoph. So far as I see, God punisheth sins with sin.

Matth. Yea verily: but by a way diuerse from the
 whereof I spake, when we entreated of afflictions: in
 which place wee said, that God sometimes stirreth
 one, which committeth that sinne against vs, which
 we our selues had committed against another: an ex-
 ample whereof we haue in Dauid. He had defiled the
 wife of Vriah, the Lord raised vp his sonne Absolom,
 to defile his fathers Concubines. But of all the tempta-
 tions sent of God, that is the most grieuous, when God
 deliuereth men vp to the deuill, to bee overcome
 him in temptation. For then he giueth them ouer into
 a reprobate sense, that when they haue heaped sinnes
 vpon sinnes, they may at length runne headlong into
 eternall destruction, except the Lord (which sometime
 he dooth) by his mightie hand stay the course of the
 downe fall.

Theoph. What meaneth the conclusion added to this
 prayer. For thine is the kingdom, the power and glorie,
 for euer and euer. Amen?

Mat. It containeth the cause for the which we craue
 all the former things, namely for that they concerne
 his kingdom, power, and glorie. For, by the first three
 his kingdom is made manifest, and by the last three
 his power is exercised; whereupon followeth the in-
 crease of his glorie. Therefore this conclusion is ad-
 ded, that wee may with more boldnesse come vnto
 God, and craue of him the things we haue spoken of,
 who onely is able to giue them vnto vs: and that with
 greater assurance we might beleue that we shall ob-
 taine them; For as much as while he bestoweth them
 vpon vs, he declareth himselfe to bee a most mightie
 king,

The exposi-
 tion of the
 conclusion.

whereuppon followeth his owne glorie.

Theoph. I can not sufficiently maruaile at this ad-
judgement or breuiarie of prayer, as also the two for-
mer, namely of faith and the law, seeing that in so few
wordes, and in so exact order, they containe such hard
things, and so excellent doctrine.

Matth. Thou doest indeed not without cause mar-
uaile at them: For in them shineth the wonderfull wis-
dome of God, and they doe verie well agree together
among themselves, in that order wherein we haue pro-
pounded the. For faith teacheth vs all things that are
to be beleeued vnto our saluation: and I set it in the
first place, as it were the foundation of the rest. But the
law concerning all things that be required to the yeel-
ding of obedience vnto God, followeth in most excel-
lent order, as the fruit and witnesse of faith. Finally in
the last place commeth prayer, because of our selues
we can neither belecue, or do any thing that is pleasing
vnto God; by the which we be taught, by what means
we may obtaine both at his hands. And in these is con-
tained the summe of all Christian doctrine.

Faith.

The Law.

Prayer.

Theoph. Before I go to any other thing, I wil aske thee
two questions concerning the doctrine of prayer.

1 First, prayer seemeth to be vnprofitable, seeing
we can by it obtaine nothing at the hands of God, be-
sides that which he hath already determined in his vn-
changeable prouidence to giue vs: neither doeth hee
cease to giue it, although we pray not.

2 Secondly it seemeth superfluous, that we should
pray vnto God to shew him what things we haue need
of, for as much as hee knoweth them better then our
selues: Nowe it is thy part to answer to the former,
which concerneth the prouidence of God.

Matth. They bee much deceiued which for this
cause abstaine from prayer: for the prouidence of the prou-
dence of
God taketh not away second causes, such as prayer is, God should
yea, rather it dooth stablisch and strengthen them, for keepe vs frō
God vseth them as instruments, for the performance Prayer.
of that which he had appointed before. But I remem-

ber a storie, which if I be not deceiued, will bring light vnto this question. A certaine noble man well furnished with horses, and armour went to warre. Now he fell out that he tooke his journey by the house of a true faithfull Pastor of the Church knowne to him long before. This man gaue not ouer to warne him, to be diligent in prayer, by the which he might moue the Lord to fauour his enterprises. He straight waie reasoneth concerning the prouidence of God, as if he should haue said, that God had already determined of all things that should come to passe: and therefore that his decree could not be changed by his prayer. That good minister answered; I would therefore advise thee, to send away thy horses and thine armour as things vnprofitable, for as much as the issue of warre dependeth vpon the prouidence of God, so that no other thing can come to passe, besides that which he determined. The souldier answered, that such as went to warre could not without rashnesse lay aside their armour, because they were instruments, by the which God is wont to giue the victorie to such as it seemed good vnto him. The same also might I say of prayer (saith the Minister) by the which the Lord voucheth to giue vs the things that be necessarie, as well for the vse of this life, as for euerlasting saluation, and therefore that it was no lesse rashnesse, to neglect it vnder the pretence of Gods prouidence, especially seeing it is in so many places commended of God with innumerable promises made vnto those that did often exercise themselves in it: and the sonne of God himselfe had giuen vs an example thereof, who also doth command that we should pray without ceasing. By the which answer that Noble man was not a litle edified.

Theoph. I may confesse the same of my selfe: Furthermore I do acknowledge, that hitherto I did neuer know the answer of this question so clearely, as I haue vnderstood it by this comparison of armour, which indeede I thinke most fit to bring light vnto this doubt. And verily in the meane time it doth not a litle agree vnto

to prayer: For prayer is vnto vs in stead of spirituall
apons, by the which we may fight against and over-
come our spirituall enemies, the deuill, the flesh and
the. Higherunto is referred the saying of Paule; I be-
seach you brethren for our Lord Iesus Christes sake,
and the loue of the spirit, that ye would strue with me
in your prayers to God for me. Moreouer, this rea-
son ought to take place in all the affaires of men, the
event and issue whereof, notwithstanding it depend
and hang vpon Gods providence, yet are not humane
meanes to be neglected, which the Lord ministreth
vnto vs to doe them by: otherwise God is tempted
and despised. Let vs come to the other question: what
needes it to craue of God by prayer things necessarie,
seeing that he knoweth them farre better then we our
selues?

Rom. 15.30

Mat. Notwithstanding he would that we should ob-
taine them by dayly prayers.

1 First, that we may be kept in some feare and re-
uerence by this outward adoration and worship, by
the which also he meaneth to exercise vs continually
in thankfulnessse, that we may so much the more ac-
knowledge him to be the fountaine of all good things.

That it is ne-
cessarie to
pray to God
although he
know better
then our
selues what
is expedient
for vs.

2 Secondly, he doth the more declare his loue to-
wards vs, when he doth so farre abase him selfe that he
vouchsafeth to heare our cōplaints one after another
peculiarly, that he may prouide for them, so much as
he shall know to be conuenient. And by this meanes he
enflameth vs to the loue of him selfe, and causeth vs to
put all our hope and confidence in him.

3 Thirdly, by that familiar commoning or talking
with him, he meaneth to make vs wel acquainted with
his excellent maiestie, that we may bee bold to flie to
him the more freely in all our necessities, as vnto our
most mercifull father.

4 Last of all, he doth this, that we may more and
more confesse, that whatsoever good thing we haue,
commeth from him alone, that wee should giue him
thanks, and vse it to his owne glorie. For if he gaue

vs good things vnasked, we should easily beleue either that they were from our selues, or else that they came to vs by chance.

Theoph. While thou shewest me the cause, why the Lord would haue vs to obtaine by prayer the thing that he hath determined to giue vs, thou hast by the same labour declared the excellencie and worthines of it. For I perceiue that by it, almost the whole summe of the Law is fulfilled.

Mat. Thou iudgeth right. For by it, God is acknowledged with the mind, worshipped with the bodie, and sanctified and hallowed with the mouth.

Therefore also he requireth prayer of vs as his especiall worship, and among all the good things that he bestoweth vpon vs, it is the greatest: forasmuch as by it we may haue access to his Maiestie, so often as we please. For, that good heauenly Father suffereth vs comming to him familiarly, and laying open our wants to him, euen as we might do with some familiar friend of ours. Moreouer, as the lawfull vse of prayer is very acceptable to God, and most profitable for our selues: so on the contrarie side, there is nothing more displeasing vnto God, and that doth more prouoke his wrath, then the abuse of it.

Theoph. What is that abuse?

Mat. It may be referred to fixe heads.

What corruption Satan hath brought into prayer.

1 First, when we make our prayers to any others, or vnto him selfe in any other name, but in the name of Christ. And in this Idolaters do offend, that flie to Angels, or to the Saints receiued into heauen.

2 Secondly, when the power of God is tied to some certaine prayers, which superstitious persons do, that number their prayers, which also haue certain set formes of praying, which they thinke vnlawfull to exceed.

3 Thirdly, when God is prayed to, onely with the mouth, the heart in the meane time being verie farre off, by the which sinne, the Maiestie of God is indeede shamefully despised. But therein they are especially decciued, that pray in a strange tongue they vnderstand

and not : For, it is impossible that our mind should attend upon the things which we vnderstand not.

Fourthly, when anie prayeth vnto God with a false opinion of his owne righteousness, so as he is not touched with the true sence & feeling of his owne sinne. And therein hypocrites, and iustificaries doe offend; of which number that proud Pharisee was, who praying, gaue thanks to God that he was not like other men.

Fifthly, when any impenitent person, or that trafficketh not to amend his life, prayeth: and this is the most common sinne of prayer, and vsuall also with them, which otherwise bragge of the profession of the Gospell. Who notwithstanding they auoided the foure former faults, yet are not free from this prophaning of the name of God, but do most of all fall into the contempt of it.

Theoph. How?

Mat. Doeſt thou aske? Is not this to contemne his maiestie, when they pray to God that his name may be allowed, which they do defile and vnhallo w in their blasphemies and great oathes?

That his kingdome may come, when they make a scorn of the ministerie of the Church?

That his will may be done: which they do euery day set themselves against, and that more is, be in a great rage, if any thing fall out besides their owne will?

Craue dayly bread, which they get by vnlawfull meanes?

That he will forgiue them their sinnes, as they forgiue their neighbours; in the meane time pursue them with deadly hatred, that haue done them wrong, and worke them all euils and mischiefe?

That he will not leade them into temptation: but in the meane while purposely seeke vanities and allurements of the world, whercinto they may be led?

Theophilus. But it may be objected, that none but mere prophane persons, do the things that be against this prayer.

Matth. I graunt: But if a man be against it in one point, hee doth no lesse mocke God: for, he cannot spring from any where else, saue from the contempt of his most holy Maiestie, so as he do it knowing it, and willingly.

Iam. 2. 10.

Therefore Iames sayeth; Whosoever keepeth the whole Law, and yet faileth in one point, is guiltie of all. For, euen as if one of the vitall parts, wherein the life is in a mans bodie, be hurt, it bringeth death vnto the man, although all the other be well. So falleth he into destruction, that applieth himself to some good works, and abstaineth from many sinnes; neuertheless in the meane time, he continueth in one sinne, and flattereth himselfe in it, and repenteth not.

Theoph. But thou vnderstandest not this, of the sinne which oftentimes through the infirmitie of our flesh is committed of vs.

Mat. These things be vnderstood, neither of others, nor of these sinnes, so as there be repentance and a desire to amend; for then all be forgiven by the mercy of God in Christ.

Theoph. The fixt and last fault in prayer is behinde.

Matth. When a man prayeth without faith, that is, without assurance of being heard, and it is as it were without effect, and that which hangeth vpon the former sinne. Neuertheless, this is a most grieuous sinne, for that distrust must needs arise from this, that we beleeue that God either cannot, or will not performe the things we pray for, or else that he heareth not our prayers: which verily cannot come into the minde of any man, but he denieth either his power, or his goodness, or his Godhead.

Iam. 1. 6.

For this cause Iames sayth, that euerie one should pray with faith and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and carried away; neither let that man thinke, that hee shall obtaine anie thing of God. Christ also sayth; Whatsoever you shall aske in prayer, if you beleeue, you shall receiue it.

Mat. 21. 22

Theoph.

Theoph. But why dost thou call this fault the effect of the former?

Matth. Because faith cannot be with idolatrie, nor with superstition, nor with prophaneſſe, nor with hypo-criſie. But eſpecially, if there be an euill conſcience: euen the faithfull themſelues finde it true by experience in themſelues, that they can not assure themſelues that God is mercifull to them to heare their prayers, if through infirmitie they fall into anie ſinne, they be reconciled to him by true repêtance. Therefore, faith is as it were the ſoule of true prayer, for it comprehendeth all the conditions of it. Moreouer, as when God is glorified, ſo alſo it is alwayes heard of him. But contrariwiſe, as the fayned is deſpiſed, ſo he not only neuer heareth it, but doth alſo contemne it, and moſt grieuouſly reuengeth the makers of it, as thoſe of whom his moſt holy name is prophaned.

Theoph. This morning thy diſcourſe of good works, did not a litle delight me, but this our diſputation of prayer, hath verie greatly edified and comforted me. And by it in ſumme I haue learned theſe things.

1 How we ought to pray: namely, that our prayers be directed vnto God from the heart: but yet ſo, that we be touched wth the right feeling of our own pouertie and miſerie, and with true repentance of our ſinnes.

2 Secondly, what is to be asked at the handes of God, namely the things that concerne his glorie, and our owne ſaluation and profit.

3 Finally, by what meanes we ſhall obtaine them: if they be asked of vs with faith in the name of our Lord Ieſus Chriſt. But I beſeech God our heauenly Father, that the prayers that ſhall be made of vs, may be free from all thoſe euill copations which thou haſt weakened vp, that he himſelfe may ſo much the more be glorified by them, and we dayly haue experience of the effect of them: ſo as,

He may comfort vs in our aduerſities.

Helpe our neceſſities.

Support our infirmities.

Bring helpe to our weakenesse.

And strengthen vs in his loue and feare.

And finally, confirme vs in the hope of euerlasting life, through Iesus Christ his Sonne our most beloued Lord.

Matth. So be it.

But nowe the chiefe points of Christian Religion haue bene declared by vs, and I hope by the grace of God, that they which are behinde shall be handled morrow. In the meane time, I pray God to giue thee good night.

Theoph. And I do also pray the same for thee.

The end of the second Booke.

THE THIRD BOOKE OF Christian Religion: intreating of the outward meanes, by the which God bringeth vs to saluation.

CHAP. I.

*Of the ministerie of the word, by the which the
holy Ghost begetteth faith in our hearts, keepeth
and increaseth it.*

Theophilus.

God saue thee most dearly beloued
and reuerend brother.

Matth. God saue thee also, most
beloued *Theophilus.*

Theoph. Shall it not be trouble
some to thee, for vs to returne to
the disputation we brake off, and to
assay to bring it to an end?

Mat. Nay rather (*Theophilus*) it shall be a most pleasant thing vnto me. Neuerthelesse, before we come to



matter, I pray God, that as hitherto he hath beene
in vs, he will also be with vs hereafter to the end.

Theoph. So be it. I will in few words repeate our for-
discourse, that the things which haue bin handled
ady, may be ioyned with those that follow.

First, hitherto hath beene handled the chiefe A briefer re-
hearsall of
the former
bookes.
ounds of our saluation, namely the perfect iustice of
d, and the deadly sicknesse of mans sinne.

Secondly, the most perfect remedie of it, euen
as Christ.

Furthermore, the applying of this remedie vnto
by faith, by the which we recover spirituall health,
is, we are iustified before God, in so much as we are
de partakers of eternall life.

And last of all faith, which is wrought in our
arts by the holy Ghost that regenerateth vs, toge-
with repentance, from whence good workes doe

ow: which indeed be testimonies of our faith, but e- The summe
of the third
Booke.
specially praier. Therefore this one thing remaineth,
we vnderstand by what meanes the holy Ghost

h regenerate or renew vs.

Mat. Peter affirmeth, that we are begotten againe, 1. Pet. 1.
of corruptible seede, but of incorruptible, by the
rd of the liuing God. And therefore we do by good
nt say, that by it the holy Ghost begetteth in vs, both
h and repentance.

Theoph. When hath the word of God that force?

Mat. When it is preached of such as haue a lawfull
ling vnto it. For Paule saith? Howe shall they be- Rom. 10. 13.
ue in him of whom they haue not heard? How ther-

e without preaching? but how shall they preach ex-
ot they be sent? Out of which words he draweth this
nclusion; Therefore faith is by hearing, and hearing Rom. 10. 17.
the word of God.

Theoph. There be therefore diuers degrees or steps
our saluation. For it is plaine by that which hath bin
d, that we cannot obtaine it;

1 But we must be reconciled with God.

2 But we cannot bee reconciled to God, without

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Christ.

3 Christ without faith we can neuer haue. Look
three degrees, and now thou addest the fourth.

4 That we can not haue faith without the
preaching of the word.

Of the word
preached &
received by
faith.

1 Cor. I. 21.

Mat. So it is: whosoever therefore despise the
preaching of the word of God (which is in respect of vs
first step of our saluation) do despise & contemne
theirowne saluation. For the Apostle saith; After that
the world in the wisdom of God knew not God by
his wisdom, (that is by the frame and workmanship
of this world, by the which God maketh manifest his
exceeding power and wisdom) it pleased God by
foolish preaching to saue beleeuers.

Theoph. Why calleth he preaching foolish, which
the former verse he had so highly extolled?

Mat. He doth that according to the opinion of men
of who for the most part it is despised, no other wise,
if it were foolishnesse: notwithstanding he teacheth
that with God it is the greatest wisdom vnto those
whom it is received & entertained with due reuerence
which Christ confirmeth when he saith; The kingdom
of heauen is like a treasure hidden in the field, which
when a man found, he hid it, & for ioy he hath of it,
he goeth aside & selleth all he hath, and buyeth that field.

Mat. 13. 44

Theo. But in those parables, Christ intreateth not
the preaching of the word, but of the kingdom of hea-
uen, which indeed he saith is like vnto sundrie things.

Matth. It is not to be doubted, but that by the name
of the kingdom of heauen, he doth vnderstand the
preaching of the word: and this is easily gathered eu-
idently out of the former parables wherein he speaketh of the
seed; for in them by the interpretation of Christ him-
selfe, the preaching of the word is meant.

Theoph. Why is the preaching of the word called
Christ by the name of the kingdom of heauen?

Mat. To the end he might shew, that it is as it were
a key, by the which the gate of the kingdom of hea-
uen is opened vnto vs. Which thing in another place

confirmeth, when hee calleth the ministerie of the
d, the keyes of the kingdome of heauen.

Theoph. Now do I desire to heare of thee what Christ
neth by those parables of the treasure hidden in
field, and of that precious pearle, to the purchasing
reof, he counselleth vs to sell all we haue.

Matth. This is his mind, that the ministerie of the
d farre excelleth all earthly riches, and that there-
it is to be preferred before all our goods, yea ra-
that they ought all to be forsaken, then to suffer
selves to be deprived of it.

In the meane time notwithstanding, we must dili-
gently take heed of two extremities, wherunto Sathan
oureth all he can to throw vs, that he may take from
the fruite which we are to reape of the preaching of
word. The one is the contempt of him which prea-
th the word. The other, when we attribute or giue
to him more then is right.

A most pro-
firable ad-
monition to
such as heare
the preaching
of the word.

Theoph. What discommoditie haue we by the former
remitie?

Mat. That we haue no fruit of his preaching, whose
son we despise. For the contempt of the doctrine
necessarily follow the contempt of his person. For
cause Paul meaning to cōmend Pastors in respect
the excellencie of their office, applyeth vnto them
saying of Esay; How beaurifull are the feet of them
preach peace, and bring tidings of good things.

Isa. 52. 7.
Rom. 10.

Theoph. What discommoditie ariseth of the other
remitie?

Matth. When too much is ascribed to the person of
which preacheth the word, it followeth, that the
ce of preaching is attributed vnto his person. And
efore when that is yeilded to men that is due vnto
d, men spoile themselves of the fruit of the ministe-

Now that is that wherein in former times the Co-
thians offended, when one said; I am Paules; I am
olloes; I am Cephas; & I am Christs; which mischief
t the Apostle might remedy, he beateth downe the
sons of the Ministers in these words; Who then is

1. Cor. 1. 12.

1. Cor. 3. 5.

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2. Cor. 4. 7.

Paul, & who is Apollos, but the ministers by whom haue beleueed? I haue planted, Apollos hath watered, but God hath giuen the increase. Therefore, saith neither is he that planteth any thing, neither he that watereth, but god which giueth increase. For this saith the same Apostle saith; God hath put the treasure of preaching in earthen vessels, that the excellency of the power might be of God, & not of vs. That is to say, God for the most part sendeth ministers of abiection and low condition, that their excellencie should not be darkened by power, which he declareth by their ministerie.

Theop. Now do I see the inconueniences whereunto those two extremities do carrie vs, which that we may auoide, the meane must be held and kept, namely that we honour the Ministers for the preaching committed vnto them, & their preaching in respect of God, whose power is manifested by it.

Mat. Thou iudgeth rightly. For we must do as if a king should send vs some gift by the meanest of his seruants, for we would entertaine him honorably, in consideration of the gift brought by him: but the gift it selfe we would receiue for the kings sake, from whom it was sent.

Theop. Let vs go forward. I desire that thou wouldst shew, what is the vse of preaching, after that the Holy Ghost by it hath wrought in vs faith and repentance.

What the vse of preaching is, after we haue faith and repentance.

Ephes. 4. 16.

Mat. That both may be preserved in vs, yea rather increased. For as a yong child after he is borne, standeth in need of nourishment, that life may be both preserved and increased: so he that is begotten a new birth, the seed of the word of God, must be fed by the same word, that he may get strength, & spirituall increase, till saith the Apostle, we come to a perfect man, and to the measure of the age of the fulnesse of Christ, that is, till we come to perfection it selfe, whither indeede we shall neuer come so long as we liue in this world.

Theop. Is not the reading of the word of God sufficient for these things, although there be no preaching?

Mat. No not so: euen as the vse of meats is not sufficient to the nourishment of mans body, except they be dressed

fed and prepared. For which cause verily, God
 when he would threaten an extreame punishment to
 people, saith; Behold the daies come that I wil send *Amos. 8. 11.*
 famine into the land, not a famine of bread, nor a
 thirst of water, but of hearing the word of God.

By the which words he meaneth, that we cannot be
 spiritually fed without preaching. Yet neuertheles the
 reading of the word of God, bringeth no litle help
 to the preaching of it: For otherwise it should neuer
 haue bene so diligently commended of God.

Whereby it appeareth, that the holy Ghost, after it
 hath by the vncorrupt seed of the word of God, wrought
 faith and repentance, confirmeth, and as it were
 nourisheth them, both by the preaching and reading
 of the same word, and by the vse of the Sacraments,
 ordained of God for the ratifying and sealing of it.

Theoph. We will therefore speake of the Sacraments
 when we haue handled two questions appertaining to
 the preaching of the word.

1 The first is, concerning the calling of the Pa-
 stors, to whom the preaching is committed.

Of the cal-
 ling of the
 Ministers of
 the word.

2 The other is, of the word that they are to preach
 I will therefore begin with the first: For what cause
 biddest thou, that the Pastors ought to be lawfully cal-
 led to preach that word?

Matth. The cause is most euident. For euen as in a
 kingdom well ordered, there is no man which ought or
 may exercise any publicke office but by the comman-
 dement of the king: so none ought or can be accom-
 plished a true Pastor in the Church of God to preach his
 word, except he be by him called with a lawfull calling.

For how can we belecue, that God ratifieth that
 which a mortall man doth with vs, vnlesse it be first
 certainly known that he hath his commission fro him?

Theoph. What is that lawfull vocation or calling?

Vocation of
 Ministers
 two-fold.

Matth. It is two-fold.

The one ordinary.

The other extraordinary.

Theoph. What is that extraordinary calling?

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Mat. When any is called immediatly of God: such as was the calling of the Apostles.

Theoph. What is the meaning of the word Apostle?

Mat. It is a Greeke word, which signifieth sent, and they were called by that name, to declare their office, namely because they were sent of God by Christ, to preach the Gospel throughout the whole world. Therefore Christ sayd vnto them; As my Father sent me, so I send you.

Iohn 20.21.

Extraordina-
rie calling.

Theo. Why callest thou that calling extraordinarie?

Mat. Because God useth it extraordinarily, and that onely for a time, namely when the Churches are not yet settled and established: as in the time of Christ, when the Gospel was scarce known to any mortal man.

Theoph. This therefore thou meanest, after the Churches be planted and settled, that ordinary calling should succede the extraordinarie, to the end it may haue place in them.

Mat. Yea verily.

Theoph. Let vs now therefore entreat of that ordinary calling, and first shew thou what it is.

Matth. It is two-fold.

Ordinarie
calling.

1 Inward, and, 2 Outward.

Theoph. What is the inward calling?

Mat. That holy desire which any hath in the ministry of the Church to serue the glory of God, where-with he is mooued to prepare himselfe to the faithfull execution of that office, when he shalbe called thereunto with the outward calling.

Theoph. What is that outward calling?

Mat. The lawfull choise of a visible Church met together in the name of Christ. For he hath promised that if but two or three bee gathered together in his name, to be present in the midst of the. After this manner were the pastors of the primitiue church called to the ministry: & this is the true dore of Christs sheep-fold, whereof mention is made in Iohn, in these words;

Iohn 10.1.

Verily verily I say vnto you, he that entreth not in by the dore into the fold of the sheepe, but climeth vp a-

nother

ther way, is a thiefe and a robber.

Theoph. How manie things bee required, that the
office of the Church may be lawfull?

Mat. Three, first, that there be a search & triall both
of the conuersation, & also of the learning of him that
to be chosen. And this indeed is necessarily required
of a minister, as Paul expressly warneth; A Bishop must
be faultlesse, as Gods steward: not frowardly pleasing
himselfe, not angrie, not giuen to wine, no striker, not
ouetous of filthy gaine, but giuen to hospitalitie, a lo-
uer of those that are good, temperate, iust, holy, sober,
holding fast that faithfull word which serueth to do-
ctrine, that he may also be able to exhort with whole-
some doctrine, and to conuince the gainesayers.

3. things re-
quired in the
lawfull cal-
ling of a mi-
nister.

Tit. I. 7.

Theoph. Is the office of a Bishop, the same with the
office of a Pastor?

Mat. Yea altogether. For when Paule calleth them
by that name, they be put in remembraunce of their
duetie, as also by other names, by the which they bee
called euerie where in the Scriptures, as Ministers,
Shepheards, Elders.

Theoph. Let vs therefore weigh the signification, and
reason of these names.

Mat. First of all, the name of Bishop which signifi-
eth an espiall, or one that watcheth; admonisheth the
that are called to the Ministerie of the Church, to
watch, and to haue their eyes alwayes set vpon the
flocke committed to their charge, that it be not cor-
rupted either with ill manners, or with false doctrine.

Bishop.

Secondly, they are called Ministers or seruants of
Iesus Christ, that they may vnderstand, that they serue
not men but God, and therefore ought with the more
diligence to apply them selues to the executiō of their
function.

Minister.

Thirdly, they be called Pastors or Shepheards, to
put them in remembrance that the flocke of Christ is
continually to be fed with the word of God, and to be
looked vnto, that the deuill which is a rauening Wolfe
enter not into it.

Shepheards.

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Finally, they be called Seniors, Elders or Ancients to declare the grauitie of manners, wherewith it is that they should be beautified, so as they may be free from all lightnesse and vanitie, which for the most part is vsuall in young yeares.

Theoph. Therefore these sundrie names, are not tokens of any degrees or dignitie.

Mat. No, not so: For Christ heretofore commanded this to his Disciples struiuing among themselves for the primacy or chieftie, that he which would be the chiefe among them, should be seruant to all. Which indeed was not spoken for their sakes alone, but is set forth as a rule to all Ministers of the Church.

Theoph. Thou hast now declared vnto me that first condition of the lawfull calling of Ministers: I pray thee go on to the other.

Matth. Another is this, that men come not to it by any corruptions or giftes, but that it be free, so as they that haue the power to chuse, haue onely the glorie of God, and the edification of his Church before their eyes.

Thirdly, that he which is chosen haue a Church appointed vnto him for the executiō of his office, whose dutie it is to looke vnto it diligently and carefully.

Theoph. If it fall out that hee which is chosen, doe forsake his calling, is he to bee accompted a Pastor or Minister?

Mat. No verily, vnlesse peraduenture his health enforce him vnto it. For otherwise he is as worthie the name of a Sheeheard, as he that hath laide aside all keeping and care of the flocke.

Theoph. Is it lawfull for him that is called to the Ministerie of the Church, to leaue off that calling to take another?

Matth. It is not lawfull, vnlesse it be vpon some very speciall knowne and approued occasion: For the Apostle witnesseth, that a necessitie lyeth vpon him to preach the Gospell, which is once called to the ministerie of the Church: woe vnto him (saith hee) if he preach

I. Cor. 9. 16.

teach not the Gospell.

Theoph. Thou hast verely reckned vp worthy conditions, which whosoever hath, is indeed to be accepted Pastor or Shepheard in the flocke of Christ, namely;

- 1 That he feele within himselfe an inward calling.
- 2 Be of good conuersation.
- 3 Of sound doctrine.
- 4 Apt to teach.
- 5 Be lawfully chosen of the Church.
- 6 And finally performe his office diligently toward

the flocke committed to his charge. Howbeit thou makest no mention of personall succession from the Apostles time, without which notwithstanding manie thinke that the calling is voide and of none effect. Personall succession.

Matth. I doe graunt indeed, that Apostolicall succession is required, to the end any may be lawfully called to the Ministerie of the Church: which neuertheless is to be vnderstood of the doctrine of the Apostles, not of their persons. For euen as heretofore Matthias succeeded Iudas: that is a holy seruant of God a traitor: so also it hath fallen oftentimes, that Iudas succeeded Matthias, that is schismatickes and heretickes succeeded the most faithfull seruants of Christ. Moreover there is no testimonie in all the Scripture, by the which it can be proued, that that personal succession is required as necessarie to the calling of the Ministers. This indeed is true, if there be both, the calling thereby hath the more authoritie, as it was in that which they call the primitiue Church: for in it the personall succession was ioyned with the truth of doctrine. But when the truth of doctrine is ouerthrown, then personall succession is nothing else but a visard, which Satan vseth to blindfold the eyes of men, to the end he may keepe them in errour. Therefore, when it commeth so to passe, as it is now in the Church of Rome, what madnesse is it, to desire that the election and calling of Ministers, to preach the doctrine of Christ and his Apostles, should hang vppon their person and will, that bewray themselues to bee his open enemies, and

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whose calling if it were examined by the former rule
expressed in the word of God, should be found to be
voyde and nothing worth?

Theoph. I desire thee in few wordes to declare vnto
me those points, wherein the trueth of Christian do-
ctrine is ouerthrowne in the Papacie.

A short re-
hearfall of
Popish im-
pieties.

Mat. It standeth chiefly in two heads and princi-
pall things.

The first, is in that the sincere and true worship of
God is defiled with innumerable superstitions, yea
with Idolatrie. The other in that which respecteth the
benefite of Christ, which indeed is ouerthrowen, with
the doctrine.

- 1 Of free will.
- 2 Of iustification by workes.
- 3 Of the merit of workes.
- 4 Of the intercession of Saints.
- 5 Of the Popes supremacie.
- 6 Of the workes of supererogation.
- 7 Of Pardons.
- 8 Of Purgatorie fire.

Of which wicked opinions, the Masse was at length
framed of them.

Theoph. The first five of these haue already bene de-
clared by thee: but the sixt, namely of workes of super-
erogation, I scarce vnderstand what it meaneth. I
would therefore haue thee shew it me briesly.

Works of su-
pererogatio.

Mat. To supererogate in Latine signifieth so much,
as in the businesse of another man to lay out a greater
summe then we receiued of him, by meanes whereof
he is made debter vnto vs.

But these men dreame, that men may do more good
works then God hath commanded: and those accor-
ding to this similitude, they call workes of supereroga-
tion, signifying that in respect of them they accompt
God to be in their debt; then which doctrine, what is
there more monster like? for anie to beleue, that a
mortall man can binde his creator vnto him, to whom
notwithstanding, whatsoever good thing he is able at
any

any time to performe, that all he is indebted & bound to do, according as hath bene shewed of vs in the character of Workes. But what a mischief is it, that a great part of these workes of supererogation, is nothing else but idolatrie or superstition, such as be religious pilgrimages, monastical life, & such other of that kind, wherewith God is euē offended? Wherfore seeing they haue set themselves against his will, the Lord is not only nothing in their debt; but contrariwise, they are so much the more holden guiltie before his iudgement seate.

Theoph. Verily till now I knew not that opinion, as neither the other concerning pardons, which I desire thee to declare vnto me. Popish pardons.

Matth. It is no lesse absurd then that, forasmuch as it hangeth vpon it. Howbeit, these doctrines do leane and stay themselves, vpon two most impious and vngodly foundations.

1 First because they thinke that Christ by his death hath satisfied, not for the punishment, but for the fault onely of those finnes which are committed of vs after baptisme: and therefore that we our selues must satisfie for it, either in this life, or in purgatorie fire, till it be fully payd.

2 Or else that one drop of Christs blood was sufficient for our redemption. And that whatsoeuer he suffered besides, which is indeed an infinite merit, is layd vp in the treasure of the Church, together with the innumerable workes of supererogation wrought by hee-Saints and she-Saints, for the which God is indebted vnto them. Of this treasure (say they) the Pope is the disposer and steward, whereof he giueth to such as he seeth good, that is, to such as pay money. That gift they call indulgences or pardons, because they serue to remit or lessen somewhat of the punishment, to be otherwise suffered in Purgatorie fire.

As often therefore as the Pope by his indulgences granteth, ten, twenty, or an hundred yeares of pardon, this hee meaneth, that so much is diminished of the time of that punishment, which wee had deserued for

full satisfaction to be suffered for our sins, either in this life, or in the life to come. Yea they say further (such is the height of their impiety) that these pardons do profit the dead, namely such as be in the fire of Purgatory, insomuch, as that if the Pope would seriously and in earnest, draw forth that his treasure of pardons, he could (say they) emptie it, and send the soules tormented in Purgatorie the right way into the heauens.

Theoph. Why therefore doth he it not, according to the Patterne of that Pardon, the Vicar wherof he saith that he is vpon the earth?

Mat. Least that Purgatorie fire should be altogether put out, by the which the Church of Rome hath gotten so great riches as it now aboundeth with.

Theo. I do verily see, that vpon good cause it was sayd of thee, that the truth of doctrine is vtterly ouerthrowe in the Church of Rome. For these two pointes which thou hast euen now spoken of, do almost altogether abolish and take away the grace of God, and benefit of Christ. Let vs now go forward to the rest: concerning the first part of this point, namely the lawfull calling of Ministers, I require no more. Let vs speake of the other, namely of the word of God which they are to preach. How many principall partes be there of it?

Mat. Two: the Law, and the Gospell.

Theoph. What vnderstandest thou by the name of the Law?

The Law.

Mat. That doctrine, by which is taught what is to be done to obey God; which indeede is contained in the ten commandements, lately expounded of vs.

Theoph. But what is the Gospell?

The Gospell.

Mat. The word of it selfe signifieth good tidings: but in this place it is taken for that doctrine, which containeth the promise of forgiuenesse of sinnes, and euerlasting life, made vnto vs of God in the word by his sonne. And it is called good tidings, because it is the most excellent message of all that can be brought.

Theoph. To what end must the Law be preached?

Mat. That men by the knowledge of their sinnes may

may be brought to Christ; and to repentance and amendment of life. For therefore God gaue it, as we haue said in his place.

Theoph. Whereunto is the preaching of the Gospell to be referred?

Matth. That the penitent may be assured of the forgiveness of sinnes, and the enioying of eternall life. For this cause Christ saith; that so hee ought to haue suffered, and rise againe the third day: and that in his name, repentance and forgiveness of sinnes should be preached vnto all nations. But he saith expressly in his name, because as well repentance, as the forgiveness of sinnes, haue their ground & foundation in the force of his death and resurrection, without the which we can neither repent, nor obtaine forgiveness of sinnes, as it hath also bene sayd in his place. Luc. 24.46.

Theoph. What is the cause that Christ maketh mention of repentance before the forgiveness of sinnes?

Mat. Not indeed to teach that repentance goeth before forgiveness of sins, forasmuch as this rather goeth before that; for no man can repent, except his sins being pardoned, the holy Ghost be giuen him, by the helpe whereof he may repent: but to teach the Ministers, that the doctrine of remission of sins, is not to be applied but to the penitent: seeing that faith, by the which we are made partakers of Christ and his benefits, maketh it self apparant and to be scene by repentance, which also was shewed in the proper place.

Theoph. Seeing repentance is to bee preached with remission of sinnes, it followeth, that the morall Law is not contrarie to the Gospell of Grace. The agreement & disagreement of the Law and Gospell.

Mat. Neither is it indeed contrarie, but in respect of them which seeke their saluation, either in the whole or in part by their good works: for the Apostle saith; As many of you as be iustified by the Law, are made void of Christ, and are fallen from grace. Gal. 5.4.

But in respect of the faithfull, who know that their saluation dependeth vpon the onely mercy of God in Christ, there is a good agreement betweene the law &

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the Gospell. For the Law sheweth vs sinne, & the dan-
nation that we haue pulled vpon our selues by it, and
it leadeth vs to the Gospell, by the which sinne is pur-
away, and we be discharged of condemnation.

Secondly, the Law sheweth what is to be done: by
the Gospell by the spirite of regeneration, ministered
vnto vs power, both to will and to do.

Theoph. Seeing there is so good a consent between
Rom. 6. 14. the Law and the Gospell, wherefore doth Paule say
You are not vnder the Law, but vnder grace? for it seemeth
he would say thus much; that the Law is abolished
and taken away by the Gospell of grace.

How the law
is take away.

Mat. And indeede he vnderstandeth it of the abol-
ishing of the Law by the Gospell; but only concerning
the condemnation and curse of it, as he himselfe in an-
Gal. 3. 13. other place expoundeth in these wordes; Christ hath
redeemed vs from the curse of the Law, when he was
made a curse for vs. Howbeit concerning the vse of it,
Mat. 5. 17. it is no way abolished: for Christ himselfe saith; I came
not to take away the Law, but to fulfill it. Which also
the Apostle confirmeth in the Epistle to the Romanes:
for after that he had taught, that wee are iustified not
by the Law, but by faith in Iesus Christ, he presently ad-
deth; Do we therefore make the Law voyde through
faith? God forbid: yea rather we establish the law. And
indeed, why should that most excellent benefire which
the Gospell yeeldeth vnto vs, discharge vs from wor-
shipping and seruing of God? by the which we are ra-
ther to be stirred vp to giue it vnto him more & more.

Theoph. Is the Law therefore neuer to be separated
from the Gospell?

The law ne-
uer to be se-
parated fro
the Gospell.

Matth. The one indeede is to be distinguished from
the other, that we confound not the mercie of God
with our workes, which they do corruptly; that will
mingle the righteousnesse of faith, with the righteous-
nesse of the Law, that is to say, heauen with the earth:
neuerthelesse, they are not to be separated, neither
yet to be preached a parr.

Theoph. But Christ sending forth his Apostles to
preach

ach the Gospell throughout the whole world, mention onely of the Gospell: for he saith; Go ach the Gospell to euery creature.

Mat. 16. 13

Mat. The word Gospell set by it selfe, comprehendeth vnder it the doctrine of repentance, and therefore law, no lesse then the doctrine of remission of sinnes. which indeed is plaine by the place of Luke alledged en now, who expoundeth these words of Marke: his words be these, Christ ought to suffer, & in his name repentance & forgiuenesse of sinnes to be preached. It is therefore the dutie of ministers, in their sermons by the teaching of the law, to bring men to the true knowledge and feeling of their sinnes, & to ioine therewith threatnings denounced against the breakers of the law, and to exhort them to true repentance & amendment of life. Then they ought to set before them the forgiuenesse of sinnes, from the doctrine of the Gospell grace. But contrariwise, they ought to propound death, and the iust iudgement of God, against the disobedient & stubburne, except they conuert & repent.

Luc. 24. 46.

A right manner of preaching.

and these indeed be the keyes of the Church, which Christ had promised to Peter, and in him to the other apostles, and to all Pastors: which also after his resurrection he deliuered to his Apostles, whē he sent them to preach the Gospell throughout the whole world.

The keyes of the Church.

Theoph. But why did he then promise those keyes to Peter alone, which neuerthelesse as thou sayest, hee meant to giue to the other Apostles also?

Mat. Because then he spake to Peter onely. But a little before, Peter not only in his owne name, but also in the name of all the rest of the Apostles, which had that one faith, had confessed that Iesus was the Christ, and the sonne of the liuing God: in like manner when Christ promised the keyes to Peter, hee meant that they were also promised to the rest of the Apostles, which he doth sufficiently declare in the deliuerie of the same, for he saith to all at once; Receiue the holy Ghost. Whose sinnes you remit, they are remitted to the: whose sinnes you retaine, they be retained. The same also did

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the other Apostles, and all Pastors confirme, when exercising their ministerie, they vsed those keyes.

Theoph. Wherefore doth Christ call the ministers of Pastors, by the name of keyes?

Matth. To the end we might vnderstand, that the kingdome of heauē (as we haue declared before) is the ministry of the Church, set open to the beleeuers and penitent, and that it is shut against the vnbeleuers and stubburne, namely when as by it the former haue their sinnes forgiuen, that so they may come to eternall life: but to the other they be retained, that they may be shut from it. For God doth ratifie that heauē, which the Ministers vpon earth pronounce of his word, euē as it appeareth by the words of Christ himselte vnto Peter: for after promise of the keyes presently he addeth; Whatsoeuer thou shalt binde on earth, shalbe bound in heauen: and whatsoeuer thou shalt loose on earth, shalbe loosed in heauen. And the selfe same thing he repeated after to all the Apostles to shew that they had like authoritie of binding & loosing, giuen to them with Peter.

Theo. Therefore to bind & loose, is nothing else but to declare the remission of sinnes, or to retaine them.

Mat. Indeed nothing, as it is plaine by the interpretation of Christ himselte: for he said to his Apostles in the place which euen now we recited; Receiue the holy Ghost: whose sinnes yee remit, they be remitted vnto them: whose sinnes you shall retaine they shall be retained. For there is no harder bond then sinne, forasmuch as being bound with it, we be held, and indeed willingly, vnder the power and tyrannie of the deuils death, and it cannot be loosed by any strength of man, but by the onely might of Christ.

Theoph. Why then doth Christ commit the office of binding and loosing to the ministers, seeing he himselte alone, hath the power of binding and loosing.

Mat. It is, that we may vnderstand, that the Ministers be as it were Ambassadors, & proclaimers of the will of God, which Paule teacheth in these words; God was in

What it is
to bind and
loose.

2. Cor. 5. 19.

Christ

Christ, reconciling the world to himselfe, not imputing
them their sinnes: and hath put in vs this word of re-
conciliation. Therefore we are ambassadors in the name
Christ: as God by vs did exhort you, we entreat you
Christs steed to be reconciled to God.

Theoph. I see not therefore that the Ministers haue
power of binding and loosing granted them, then
any other priuate man. For there is none that may not
be the beleeuer and penitent of the forgiveness of
sinnes: contrariwise which may not set the iudge-
ment of God before the vnbeleeuer and obstinate ex-
tremity. And that verily shalbe confirmed in hea-
ven, as it was pronounced by that priuate person, for
that is the will of God reuealed in his word.

Mat. That is right indeed, but there is some speciall
thing to be considered, in the promise of Christ made
to the Ministers: namely that by his spirite he will giue
more efficacie & force to their words, then to the words
of any priuate man, so as they shall by faith be receiued
of the beleeuer, but shall terrifie the conscience of the
vnbeleeuer, & set before his eyes the wrath & iudge-
ment of God. For otherwise the name of the keyes of
the kingdome of heauen, should fallably be giuen vnto
the ministry of the Church: seeing, that we may enter
into it, it is not inough that the doctrine of forgiveness
of sinnes, beate our eares, but especially that it enter into
our hearts, and be receiued of vs by faith & obedience.
Whereunto is referred that saying of Paul; Neither my
speech, nor my preaching stood in the enticing wordes
of mans wisdom, but in the demonstration or eui-
dence of spirituall power. For this cause also Isaiah cal-
leth the preaching of the word, the arme of the Lord,
that is, the instrument, by the which he declareth his
might and power, that he may bring vs to saluation.

Theoph. I do see indeede, that the force and fruite of
preaching the word of God is very great: For those
three steps by the which wee obtaine spirituall health,
whereof thou diddest entreate in the Chapter of Faith,
are by it daily called to vse and practise.

Of the au-
thoritie of
the Mini-
sters of the
Church.

1. Cor. 2. 4.

Isay. 53.

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Matth. Thou iudget right. For first the law is preached, that wee may acknowledge our deadly disease namely sinne: Secondly the Gospel is preached, where in the sauing remedie is offered vnto vs in Christ.

Last of all, faith which is wrought in vs, and increased by the preaching of the word, applyeth that medicine vnto vs, so as we obtaine saluation, euen the forgiveness of all our sinnes.

Theoph. The article of remission of sins in the Creed vnlesse I be deceiued, is therefore set after the article of the Church, to the end we might know, that it is offered vnto vs by the ministerie of it.

Mat. It is indeed: and therefore there is no forgiveness of sinnes, neither saluation without the Church as in the flood there was no safetie out of the Arke of Noah, wherein also at that time the Church of God was then shut vp, that being as it were a type of it.

Theoph. Thou hast hitherto largely enough taught that by the ministerie of the word we do truly obtaine forgiveness of our sinnes. Notwithstanding there be two things behind whereof I will aske thee, before we come to the other treatise.

1 First whether God do wholly (as they say) forgive to the repentant all their sinnes?

2 Secondly, whether he forgive them perfectly namely remitteth the punishment and the fault, so as they be not any more imputed vnto vs?

1. Ioh. 1. 7.
All sinnes be
forgiuen to
the penitent.

Mat. 12. 32

Mat. Let vs speake of the former in the first place. Iohn saith, that the blood of Christ doth wash vs from all sinne. He that saith (all) excepteth nothing. Now repentance yeeldeth vnto vs a more certaine testimonie of our faith, by the which as hath beene sayd, wee be made partakers of Christ, and of his gifts. Whereupon it followeth, that whosoever repenteth may most certainly determine, that all his sinnes notwithstanding they be grievous, are forgiven and done away. Which also is taught by the examples of that sinfull woman, and of the thiefe.

Theoph. But Christ saith, that the sinne against the holy

ly Ghost shall neuer be forgiven.

Mat. He saith so indeed: But the Apostle to the Hebrewes sheweth, that it is impossible that such as fall in- Of the sinne against the holy Ghost. Heb. 6.4.
it should be renewed by repentance: for that is the gift of God, granted to them onely, of whom he hath determined in Christ to haue mercie.

Theoph. But what is that sin against the holy Ghost?

Mat. These words: Against the holy Ghost do sufficiently declare what it is: namely, whe any after that he hath by the holy Ghost bene lightened with the knowledge of the truth of the Gospell, standeth against that truth, not for feare, or through infirmity, but vpon willfull malice. For the wittingly and willingly he resisteth the holy Ghost, and maketh warre against him.

Theoph. How knowest thou that this is the sinne against the holy Ghost?

Matth. First, it may be gathered of that, which gaue our Sauour Christ occasiō to speake of it: namely, that he might proue the Scribes and Pharisees to be guiltie of that horrible sin, who sayd, that the miracles which he did were wrought by the Deuill, whereof notwithstanding they were not ignorant that God was the author, and Christ himselfe by most certaine arguments did declare. And his miracles they did maliciously dispraise in the hatred of his doctrine, which they perceiued was manifestly confirmed by them. From thence therefore it is plaine, that they sinne against the holy Ghost, that vpon set malice stand against the knowen truth. And hereunto, that by sundry places of the Scripture it appeareth, that euery other sinne is forgiven, not excepting that which is against the doctrine of faith, so as it be done of ignorance, as it was with Paul when he persecuted the Church: or through infirmity and weakenesse, as when Peter denied Christ.

Theoph. It is verily a wonder, that so horrible wickednesse can enter into the minds of men, vpon purposed malice to striue against the knowen truth.

Matt. It commeth to passe by the iust iudgement of God, vnto those that haue long and much despised

and set light by his most precious gifts, namely his uing kindnesse and mercie in Christ, the knowled whereof notwithstanding he had vouchsafed them: at length they be deliuered to the power of the Deu that by steps & degrees they may fall to that extreame and finall apostasie. And because they are by it become like vnto sathan, namely, when vpon knowledge and willfull malice they resist the truth, they be no other wise then himselfe deprived of all hope of saluation.

Theoph. Let vs now come to the other question. Whether God forgiueth sinnes, whether doth he it perfectly so that he remitteth the punishment and the fault?

Whether
God remit-
teth the pu-
nishment &
the fault.

Isay. 1. 18.

Isay. 44. 22.

Mich. 7. 19.

Pf. 103. 12.

Mat. As God is perfect, so doth he perfectly forgiue sinnes, so as he neuer remembreth the, nor imputeth the vnto vs. For so he saith euery where by his Prophets, your sinnes were as crimson, they shall be made white then snow, if they were as red as scarlet, they shall be as woll. I haue put away thy transgressions as thick clouds & thy sinnes as a mist. He will lay aside our iniquities and cast all our sinnes into the bottome of the sea. As farre as the East is distant from the West, so far doth he remoue our sinnes from vs. Neither is this any maruell for seeing the forgiuenesse of our sinnes is grounded vpon Christ in whom they be fully punished, God should be vnjust, if he required any thing further for them.

An obiection
against the
doctrine of
remitting
the punish-
ment & fault.

Theoph. But wee reade that David suffered many punishments, after that by the message of Nathan, he was certified of the forgiuenesse of his adulterie. For the child that was borne vnto him of Bethsheba, died. Moreouer also his sonne Absolom was raised vp against him, which both made warre vpon him, and defiled his wiues. Which punishment was indeed denounced against him by the Prophet: whereupon it seemeth to follow, that God forgiueth the sinne, but retaineth the punishment.

The answer
to the obie-
ction.

Matth. This is the doctrine of the Romanists, from whence came the dreame of Pardons & Purgatory fire, as hath before bene declared of vs. Neuerthelesse I am glad it is so come to passe, that we may fitly speake of it

this place. For I will shew that it is most absurd, in as much as it separateth those things, which of their own nature do wholly hang together. For if thou take away the fault, there is no place left for punishment, otherwise God should be vniust, if he should punish whom he accouteth not faultie. Moreouer seeing Christ himself in his owne body suffered the punishments due to our sins, it is not to be doubted but that he hath discharged us from the same: euen as E. say expressly affirmeth, in these wordes; Verily he hath borne our griefs, & hath carried our sorrowes, & we thought him stricke, wounded of God and humbled: but he was wounded for our iniquities, & broken for our sinnes. The chastisement of our peace was vpon him, and by his stripes we are healed. All we as sheepe have gone astray, euery one hath turned to his owne way, and the Lord hath layd vpon him the iniquities of vs all. For this cause also Paule saith; That there is no condemnation to them that are in Christ Iesus. Wherby it plainly appeareth, that God whē through Christ he forgiveth sins, doth no lesse remitte the punishment of them, then the fault. For otherwise our case were most miserable, yea rather euē now we were vtterly vndone, & the forgiuenesse of our sins is ynprofitable to vs, if the punishment be retained.

Theoph. Why so?

Mat. Because we be vnable to beare the burthen of it, for as much as it is infinit no lesse then the fault, for they be of the same nature.

Theo. What thinkest thou of the afflictions which God sendeth vnto vs, euen after the forgiuenesse of sinnes?

Matth. I say they be not sent to be punishments of sinnes: but to be vnto vs in stead of chastisements and corrections to humble vs, and that we may be the wiser after: for the Apostle saith; When we are chastised, we are instructed of the Lord, that wee should not be condemned with the world.

Theoph. Therefore the nature of afflictions be changed, when as they be sent to the godly: for they be not punishments of sins to satisfie the iudgements of God.

Q uij

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Mat. Thou sayest well; & the same is to be thought of the infirmities of the body, which wee know be layd vs, not to be punishments of finnes, but an exercising of patience. The same also is to be sayd of death, which to vs is as a bridge, by the which we passe ouer vnto verlasting life, and a way is made for the resurrection, which neuerthelesse of it owne nature is a punishment of sinne, and putteth vs in mind of it. But it is not seemly to the faithfull to call them to account for their finnes, as it commeth to passe to the wicked.

Whether
the declaration
of Gods
mercie giue
men occasio
to continue
in their sins.

Theoph. By the solution and answer of these questions, me thinkes I vnderstand this, that by the ministry of the Church, all finnes of what kind soeuer be forgiven to the penitent. Moreouer, that there is no other satisfaction for them required of God, besides the most precious blood of Iesus Christ, by the which both the fault & punishment of the is wholly taken away, which doctrine doth indeede bring the greatest consolation. Howbeit before I make an end of this speech, I wil aske of thee, whether that indulgence of God or easinesse to forgiue, ministreth vnto men occasion to flatter themselves in their finnes, and to continue in them?

Psa. 130. 4.

Mat. Yea rather cleane contrariwise: for the hope and assurance of obtaining pardon, doth stirre vp the godly, that they do not cloake or maintaine themselves in their finnes. Whereunto that saying of the Prophet is to be referred; With thee there is mercie, that thou mayest be feared. For from whence is obedience, but from loue? And againe, whence is loue, but from the knowledge and assurance of Gods goodnesse toward vs? Moreouer this doctrine of the forgiveness of sins, pertaineth not to any saue to the penitent. But concerning the rest, the Scripture denounceth to them the wrath & iudgement of God. Yea rather the Lord saith by the Prophet, that even as he will forget the finnes of him that repenteth, so he will not remember the righteousness of him, that shal turne from the right way. Whereupon it is plaine, that this doctrine doth not onely bring very great comfort to the faithfull, but

Exch. 3. 20.

doth continually spurre them forward, to apply
themselves to amendment of life.

CHAP. 11.

of the Sacraments, ordeined of God to be as it
were seales of the Word, that wee may with
more assurance embrace the promise by Christ,
reuealed in the Word.

Theophilus.



hitherto we haue sufficiently spoken
of the ministerie of the word. Now
we are to come to the Sacraments.
And first declate vnto me, what Sa-
craments be.

What Sa-
craments be

Mat. They be signes and Sacra-
mentall rites, ordeined of God in
the Church, to be adioyned to the preaching of the
Word, that the promises of Christ made in it, may be
confirmed in vs more and more.

Theoph. Why are those signes & Sacramentall rites
called Sacraments?

Mat. The ancient teachers of the Christian church,
called them by this name, in respect of the affinitie or
nearenesse betweene them and a Sacrament, that is to
say, that solemne oath, by the which souldiers bound
themselves to the Emperour or chiefe Captaine.

Theoph. Shew me that affinitie or agreement.

Mat. First, as souldiers whē they receaued their pay,
bound themselves to the Emperour by solemne oath,
to liue and die vnder his gouernment: so we when we
are partakers of the signes, which God hath appointed
in his Church, by the which hee bestoweth vpon vs
spirituall gifts, do binde our selues to him by the same
oath. Moreouer, as souldiers when they tooke vp-
pon them this oath, receiued the Emperours badge,
that by it they might shew themselves to be as it were

addicted and giuen vnto him: so also we when we publickly partakers of the Sacramentes, which God hath instituted in his Church, do as it were take vpon vs the ensigne or armes of Christ, that it may be knowne we serue God, and professe true Religion.

Theoph. I vnderstand the meaning of the word. Now we are to come to the thing it selfe. Thou saidest that we were ordained of God, for the confirmation of the promise made of God through Christ in his word. What is that promise?

Ioh. 3. 16.

Matth. It is expounded of Christ himselfe in the words; So God loued the world, that he gaue his one begotten Sonne, that whosoever beleeueth in him should not perish but haue life euerlasting.

The Sacraments therefore bee as it were visible pledges of the loue of God towards vs, by the which we are confirmed in it. But because that loue is grounded in Christ alone, the Sacraments represent vnto vs no other thing, but the yunion and fellowship that we haue with him and his gifts.

Theoph. Of whome ought the Sacraments to be ministred?

Of who the Sacraments ought to be ministred.

Mat. Christ committed that office to them alone to whom the preaching of the worde is committed, without the which the Sacraments ought not to be ministred, for they be as seales of it.

Theoph. There is therefore a very great likenesse and agreement betweene the word and the Sacraments.

Mat. Verie great. For by both of them God dooth offer vnto vs Iesus Christ his Sonne with all his giftes, and we are made partakers of them, if they be not refused of vs by vnbeliefe. This is one difference, that the preaching of the worde affecteth the hearing, but the Sacraments affect the other senses: whereupon of a certaine father, they bee most fitly called, visible words for they do present Christ and his benefits, as it were before our eyes, and deliuer them into our hands that our faith might bee confirmed by those sundrie meanes, we come so much the nearer vnto him, & feel the

greater working of his spirite within vs.

Theoph. What conditions be required in the Sacraments?

Matth. Three, without which they cannot be truly sacraments, but false.

Theoph. What are those conditions?

Mat. First, that they be ordained of God.

2 Secondly, that there be a commaundement of God for vs to vse them.

3 Thirdly, that there be also a certaine promise, by which it is assured, that we shall be partakers of the things that are represented by them.

Theoph. Why saiest thou it is necessarie that they be ordained of God?

Mat. Because as there is none besides himselfe, which can assure vs of the loue he beareth towards vs in Christ: so is there not any man that may ordaine visible signes to confirme it. Moreouer in the institution it selfe, there be three things to be noted.

1 The signes, and Sacramentall rites.

2 The spirituall and inuisible things signified by those signes.

3 The analogie or agreement of the signes with the things signified.

Theoph. I doe acknowledge it to be necessarie, that Sacraments be ordained of God, but I desire to vnderstand this, why this also is necessarie, that there should be a commaundement of God, to vse them.

Mat. Because nothing is to be done in the Church of God, except there be first the expresse commaundement of God, who in it is Lord and maister: especially when the question is of things that concerne our saluation, such as the Sacraments be.

Theo. Why is it againe required, that there bee a promise added?

Mat. Because vnlesse there be a promise, the Sacraments shalbe vnprofitable vnto vs. Now that promise which on the behalfe of God, hath the effect, is as it were the soule of the Sacraments, whereupon all their

What conditions be required in Sacraments.

The first condition.

The second condition.

The third condition.

force and efficacie dependeth, and not vpon the holines or worthinesse of him of whom they be ministred, or vpon the vertue of some words pronounced. Therefore without that promise, the Sacraments shall be nothing else but vaine and fruitlesse ceremonies.

Theoph. Thinkest thou that the Sacraments if they be ministred of some wicked man and hypocrite, haue as much efficacie and force, as if they were ministred by some good man?

Vpon whom
dependeth
the efficacie
of the Sacra-
ments.
The number
of the Sacra-
ments.

Mat. I thinke it, so as on our part, we bring nothing to hinder it: as good seede if it find good ground will beare fruit, notwithstanding it be sown of some naughty and wicked man. For the vertue of it hangeth not vpon the sower, as the Sacraments do not vpon the Minister, but vpon the blessing and grace of God alone.

Theoph. Let vs come to the number of the Sacraments. How many be there in the Christian Church?

Mat. Two, namely Baptisme and the Lords Supper.

Theoph. Seeing they declare vnto vs one thing, euery as the word doth, namely the loue of God toward vs, in Christ, what is the cause that they be two in number?

Matth. Because by Baptisme God doeth witnesse, that we be receiued of him into covenant through the communion of Christ and his giftes: but by the Supper he assureth that we are held and kept in, vntill we be receiued into the heavenly life. And for this cause Baptisme is onely once ministred, but the Supper oftentimes.

Theoph. Declare this reason to me more at large.

Matth. Yet to me it seemeth easie. For seeing Baptisme is the assured conueyance vnto vs of the covenant made with vs in Christ, if it should be iterated or vsed the second time, or oftner, it were all one, as if we said, that God had abrogated or disanulled the first covenant to ordaine or appoint another, which indeed is altogether contrary to the very nature, truth, and constancie of God: For the Apostle saith; With him there is no changing, or shadow of turning. But concerning the Supper, it is altogether required, both for edifying and

for comfort, that it be oft repeated and vsed of vs,
asmuch as (such is the weakenesse of our faith) we
every moment call into doubt whether God will
continue in his loue toward vs, or no, especially when
we looke vnto our dayly sinnes, by the which we are in-
deed worthie to be excluded by him. But by this Sa-
crament, God would assure vs of his loue, by the which
he doth both offer and exhibit or giue Iesus Christ vn-
to vs with his treasures, in whom alone as hath bene
sayd, that couenant and loue hath the foundation.

Theoph. I will yet demand of thee one question ge-
nerally pertaining to the Sacraments, before we begin
the particular exposition of them both. Whether are
they so necessarie to saluation, that no man can be sa-
ued without partaking of them? Whether
the Sacra-
ments be ne-
cessary to
saluation.

Matth. It is a most absurd opinion of them, who
think that God hath tied his grace to the Sacraments:
or they be onely for this end ordained, that the grace
and fauour yeelded vs before in Christ should be con-
firmed and ratified: therefore it was most excellently
sayd of an ancient father; That the want of Baptisme
did not condemne, but the contempt of it. Bernard.
epist. 77.

Theoph. But Christ saith; Whosoever beleeueth and
is baptized shall be saued. Out of which words it see-
meth may be gathered, that Christ determineth Bap-
tisme to be necessarie to saluation, no lesse then faith:
and that the same may bee concluded concerning the
Supper, out of that which Christ him selfe said in ano-
ther place; Verily, verily, I say vnto you, except you eat
the flesh of the sonne of man, and drinke his blood, you
haue no life in you. Mar. 16. 16
Iohn 6. 53.

Mat. In the first place I will answer to those things
which thou saydest of Baptisme: whereof I say, that in
that place Christ doth not set downe the necessitie of
Baptisme, but rather, what is that true faith, by the
which we are saued: namely that it is not dead and hid-
den, but liuely and declared by outward confession. In-
so much as the beleeuers be ioyned to the Church, and
be partakers of the preaching of the word, and admi-

*Rom. 10. 10.**Ioh. 3. 36.**1. 5. 24. 6. 4.*

nistration of the Sacraments: wherunto that saying Paul ought to be referred; We beleue with the heart to righteousness, and confesse with the mouth to saluation. And that this is the minde of Christ, it is gathered by the member following: for he saith; But whosoever beleueth not shall be condemned. For if he had bin his meaning, that no man could haue bin saved without Baptisme, he would haue said thus; But whosoever shall not beleue, or shall not be baptized, shall be condemned. Seeing therefore he saith, that vnbelief is the cause of condēnation, by the contrary he meaneth that faith is sufficient to saluation, which he himself oftentimes cōfirmeth, when he saith; He that beleueth in the son, hath life euerlasting: but he that beleueth not in the sonne, shall not see life, but the wrath of God abideth vpon him. Concerning the other place of eating the flesh of Christ, and drinking his bloud, he doth not there entreat particularly of the supper, but generally of the vnion that we ought to haue with his body: which indeed is altogether necessarie vnto saluation, as hath bin shewed of vs in the first booke. But that vnion is wrought no lesse by the word receiued by faith, then by the Sacraments, as it hath beene said already.

CHAP. III.

Of Baptisme: by the which God testifieth that we are receiued into covenant of him, whiles he doth communicate Christ Iesus vnto vs together with his benefites.

Theophilus.

Now we are to weigh those two Sacraments each by it selfe, and in both, those three conditions are to bee searched out, that are required to make them truly Sacraments. Let vs therefore begin with Baptisme:

me: what is the institution of it?

Mat. First indeed it was instituted of God, by the ministry of Iohn Baptist, which thercupō had his name. Afterward it was dedicated and sanctified of Christ in his own body, when he would be baptized of him, and then he commanded the Apostles to baptize.

The institution of Baptisme.

Theoph. Let vs see those three things which thou hast said were required in the lawfull institution of a Sacrament, namely:

- 1 The signe and Sacramentall rites.
- 2 The signification of them.
- 3 The likenesse and agreement betweene both.

Matth. The signe of this Sacrament is water, which signifieth the blood of Christ, that is, the force of his death, because it hath that effectually working in cleansing our soules from the filthinesse of sinne, which materiall water hath in cleansing our bodies. Thereupon this Sacrament hath the name of Baptisme, for it signifieth washing. Now thou hast the signe.

The signe.

But the sacramentall rite is, that he which is to be baptized, be sprinkled with water, or dipped in it, which was vsed in former times, and by it two thinges were signified vnto vs.

The sacramentall rite.

1 First, that our soules are sprinkled with the blood of Christ, that is, be indeed partakers of the merite of his death, by the which we obtaine full forgiveness of all our finnes.

2 Secondly, that we be regenerated into a new life, Therefore Baptisme of Paule is called the lauer of regeneration: by the which wordes those two giftes of God, that we haue by Baptisme are excellently noted.

Theoph. How can the sprinkling of water, be a signe or token of our regeneration?

Matth. The scripture is wont to set downe two parts of it, namely the mortification or death of the old mā, and the rising againe of the new man, as it hath beene said of vs in his place. But this mortification which hath the force and working from the death and buriall of Christ, is most fitly represented by the sprinkling.

of water: for it is all one as if our olde man had the deaths wound given it, or being swallowed vp of death it selfe, were buried with Christ. Then followeth the resurrection of the new man, which hangerh vpon the resurrection of Christ, & is represented by the water making cleane. For by it is signified, that together with him we do rise from the graue of death, to become new creatures.

Theoph. There be yet behind, the promise and commandement of this Sacrament.

Matth. The words of Christ set downe by Matthew doe containe both; Go teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost.

Mat. 28. 19

Theoph. The commaundement I see, but not the promise.

Matth. It is contained vnder the commandement. For when any is baptized in the name of the Father, Sonne, and holy Ghost, it is as if it were said vnto him, By this visible signe I do assure thee, that all thy sinnes be washed away, and that thou art regenerated, not by any power, or by the force of this water, wherewith thou art sprinkled, but by the mercy of the heavenly Father, who for this purpose, doth by the power of the holy Ghost, communicate vnto thee Christ Iesus his sonne, with all his benefites, and doth ynite thee vnto him, so as thou art made partaker of him. Seeing therefore Christ commandeth, that these things should be preached, it is not to be doubted, but that he promisseth the thing it selfe. Baptisme therefore is giuen vs of God, as it were writings sealed, by the which he assureth vs of the full forgiuenesse of all our sinnes.

Theoph. What sinnes thinkest thou be done away by Baptisme: onely originall sinne?

What sinnes
be put away
in Baptisme.

Mat. That indecde is first done away, not that it doth not remaine in vs, but because it is not imputed. The same also we may affirme of other sinnes that be effects of it: for they be put away by this Sacrament, they be put away (I say) both those that be past, & those that

are to come. The words therefore deliuered of the
minister in Baptisme, by the commandement of God:
I baptise thee in the name of the Father, Son,
and holy Ghost, should alwaies be in our eares, euen vn-
to the last gaspe, & by them ought we to be assured of
full forgiuenes of our sins. For the blood of Christ
the which we are once Baptized, is neuer drawne
away, but is alwaies fresh, (as the Apostle speaketh) that
full of efficacie and strength, to the continuall wa-
shing away of all our filthines and iniquities.

Theoph. I thou saidest in the expositiō of this promise,
that in this Sacrament, the Father did communicate
Christ and his benefits vnto vs. But both the signe of it,
the sacramentall rites, do only represent vnto vs the
participation or fellowship which wee haue with his
death, but not the communion we haue with his body.

Matth. We haue taught in the first booke, that no
man can be partaker of Christs benefits, which is not
made one with him; the one therefore followeth vpon
the other. By these things therefore it is proued, that
in Baptisme wee be truly made partakers both of
Christs body, and of his benefits, which also Paul con-
firmeth in these words; So many of you as be Baptized
into Christ, haue put on Christ.

Of our vnion
with Christ.

Theoph. I come againe to the institutiō of Baptisme,
wherein Christ saith to his Apostles; Go teach all na-
tions, Baptizing thē in the name of the Father, Sonne,
and holy Ghost. What is the cause that Christ cōman-
deth his Apostles, to teach first before they Baptize?

Gal. 3. 27.

Matth. The reason is most euident: for, seeing the
Sacraments be as scales of the word, it is fit that euery
one should be first instructed in the doctrine, before he
be Baptized or confirmed in the same doctrine: excep-
ting onely the childre of the faithfull, of whom there is
another reason, which causeth, that they be to be Bap-
tized presently after they be borne.

Mat. 28. 19

Why Christ
would haue
the worde
preached,
before Bap-
tisme be mi-
nistred.

Theoph. What is that reason?

Matth. Because God hath promised in the person of
Abraham, that he will be the God of the faithfull, and
of their seede, which selfe same thing, God confirmeth

Exod. 20.

in the law, when he saith; That he is such a one, sheweth mercy to a thousand generations, of those that loue him, and keepe his commandements. Seeing therefore the children of beleeuers appertaine to the couenant of God, it is not to be doubted, but that the Sacrament of it, namely Baptisme, is to be ministred them. Which is againe confirmed by the example of the Israelites, who by the commandement of God Circumcised their children the eighth day.

Theoph. Is there the same reason of Baptisme and Circumcision?

The agree-
ment be-
twene Cir-
cumcision &
Baptisme.

Matth. Yea altogether: and in very deed it is one the selfe same Sacrament as concerning the substance. For Baptisme came in stead of Circumcision after the coming of Christ, by the which the gifts of God were not diminished, but increased vnto vs. For euen as the Sacraments of the new Testament are far more easie & more significat then the Sacraments of the old Testament: so the force & working of them is farre greater.

Theoph. But what profit can there come by Baptisme to a child without vnderstanding and knowledge?

Mat. Much, if thou consider both the glory of God, the comfort of the parents, and finally the edification and saluation of the child.

Theoph. Why so?

Mat. First of all God is glorified, for that he sheweth himselfe true in his promises, by the which it is that he hath mercy vpon the faithfull eue to the thousand generation. Moreouer the parent himselfe is wonderfully comforted, & confirmed in the loue of God, when he seeth that not onely he himselfe is beloued of God, but also that the loue & grace of God is deriued vnto his children, which God assureth him of by that visible signe. Finally concerning the child, it hath a marvellous benefit bestowed vpon it, that he doth so soone obaine the partaking of Christ and his benefits, by the which he hath the inheritance of eternall life. By the remembrance whereof, when he commeth to age, he is wonderfully confirmed in the loue and feare of God, namely when he calleth to mind, that he is so much esteemed

God, that euen from his comming into the world, he
ained fellowship in his couenant.

Theo. But how can a yong child by Baptisme be par-
ter of Christ and his benefites, seeing it is certaine
he lacketh faith, without which thou affirmedst
ore that no man can haue that felowship?

How the
children of
beleeuers
lacking faith
be partakers
of Christ.

Mat. That indeed is true in those that be of yeares,
in such as for their age may belecue. But God wor-
th in the childre of the faithfull belonging to his co-
nant, another way vnknown vnto vs, who also the
ostle doubteth not to call holy, in so much as they
annot perish, seeing they haue in them the seede of
th, which verily in the due time worketh the effects,
some sooner, but in other later, as it seemeth good to
e Lord to call them.

I. Cor. 7. 14.

Theoph. I do now see that the children of the godly
e to bee Baptized. Notwithstanding I will yet pro-
und one questiō, before I go from the speech which
haue begun. How can it be that those children of the
thfull, should be borne defiled with originall sinne,
hose parents be cleansed from it?

How the
children of
the godly be
borne in ori-
ginall sinne.

Mat. Austen by an excellent similitude, answereth
is question in these words; Euen as the chaffe which
y the helpe of man is seuered with great diligence frō
e wheate that is threshed, notwithstanding remai-
eth in the fruite which groweth of the sayd cleansed
heate being sown: so sinne that by Baptisme is clean-
d in the parents, remaineth in those whom they haue
egotten. Therefore our children except they be borne
gaine by a spirituall birth, cannot bee accounted the
children of God, nor heires of eternall life.

Austen. de
pœnit. merit.
et remis. li.
3. cap. 18.

CHAP. 1111.

Of the Supper of the Lord: by the which God wit-
nesseth that his couenāt is most certain toward
us, forasmuch as by it he maketh vs more and
more partakers of Christ and his benefites.



Of the word
Supper, and
the institu-
tion of it.

hitherto hath bin spoken of Baptisme, let vs now come to the Supper of the Lord, and let vs begin at the institution of it.

Mat. The Euangelists shew that it was instituted of Christ, the night he was betraied after he

supped, and had eaten the Easter Lambe according to the Law.

Theoph. I thinke it was thereupon called Supper.

Mat. It is called Supper of the Apostle, not so much for this cause, as to shew that it is indeede a spirituall Supper giuen of God vnto the faithful, wherein he feedeth them with the body and bloud of iesus Christ to the hope of eternall life.

Theoph. The three heads of the institution are to be examined of vs, namely:

- 1 The signes and Sacramentall rites.
- 2 Their signification.
- 3 And finally the likenesse or agreement between both.

Matth. The signes are bread and wine, which indeed do signifie the body and bloud of Christ. Because the body and bloud of Christ haue that force and efficacie of feeding, in our soules, which bread and wine haue in our body. And for this cause Christ often calleth himselfe the bread of life.

Theoph. What difference makest thou betweene the bread and wine of the Supper, and the bread and wine which we vse for our ordinarie meate and drinke?

Mat. In substance indeed none, but in the vse and ministring of the Supper, concerning which this I hold, that the one are set before vs for the nourishment of the body, but the other bee ordained of God to be signes of the body and bloud of Christ. The same also is to be thought of the water of Baptisme.

Theoph. Why be there two signes in the Supper?

Mat. To the end we might know, that in Christ we haue whole and perfect spirituall food, that is, what-

The signes
of the Sup-
per.

Ioh. 6. 48.

Why there
is a double
signe in the
Supper.

er is requisite to our saluation. It was also done for
 all remembrance of his death. For the wine that
 the signe of his blood, doth as it were represent it
 before your eyes.

Theoph. Let vs come to the Sacramentall rite and
 nification of it.

Mat. It is double or two-fold.

For the one respecteth the Minister.

The other him which is partaker of the Supper. **The Sacra-
 mentall rite
 of the Sup-
 per.**

The first is this, to take the bread and to breake it,
 whereby is signified, that Christ with sufferings was
 taken for our redemption, which himself declared in
 these words; This is my body that is broken for you.
 After to giue it being broken, & to deliuer the wine in
 the cup, by which rites is meant, that God doth offer &
 giue Christ vnto vs, together with all his benefits. **What is the
 duty of mi-
 nisters in
 ministring
 the Supper.**

The second rite is, that he which commerth to the Supper,
 should receiue, eate and drinke, the bread and wine
 giuen vnto him, which indeed doth signifie, that in the
 Supper we do truly receiue Christ, eate his body and
 drinke his blood, by the which we are nourished into
 the hope of eternall life, if we do not cast him from vs
 through vnbeliefe. **The dutie of
 them that
 come to the
 Lords table.**

Theoph. What is it to eate the body of Christ?

Mat. To be so nearely ioyned with his body, as is
 the meate which we eate with our owne body.

Theoph. What it is to drinke the blood of the Lord?

Mat. To be as truly partakers of his death & passio,
 as if we our selues had suffered the same. And this doth
 our Sauour Christ meane when he saith; Verily, verily
 I say vnto you, except you eate the flesh of the sonne
 of man, and drinke his blood, you haue no life in you.
 He that eateth my flesh and drinketh my blood, hath
 eternall life. But this is to be remembered, which we
 spake before in the Chapter of Faith, namely, that by
 the merit of Christes death represented in the holie
 Supper by wine that signifieth his blood, the Scripture
 vnderstandeth all the benefites of Christ: but for the
 most part maketh mention of that only, because it hath
 as it were the first and chiefe place.

Our spiritu-
all foode in
the Supper.

Theoph. Let vs go forward. What vnderstandest thou by that spirituall food, which thou saydest came by the eating of Christes body, and drinking his blood?

Matth. First, peace of conscience, namely, because we are more & more assured of the forgiuenesse of our sins promised by baptisme. Secôdly, the daily growth & increase of the new man, begun in vs in our Baptisme, so as we haue power giuen vs to serue God better, and to resist the temptations, that are wont to call vs away from his obediëce. Whereupon followeth an effect of this spirituall food, by name, that we are cõfirmed daily in the hope of eternall life. And by these things appeareth that, which I haue said of the difference of the Sacraments, that Baptisme doth testifie the beginning of our partaking with Christ and his benefites, and the Supper the continuance and increase thereof.

Theoph. Now we are to come to the commandement and promise of the Sacrament.

Mat. Both be added presently after the words of institution. Take, eate, drinke you all of this, do this in remembrance of me. Loe, the cõmandement is set downe, & the promise. This is my body. This is my blood. For the meaning of these wordes is as much, as if Christ sayd; This bread and this wine doe so represent vnto you my body and blood, that they assure you receiuing the visible signes, to bee indeede partakers of those things that be signified by them, euẽ my body & blood.

Theoph. But the words of Christ seeme not to haue that meaning, but rather that the bread and wine are transubstantiated or turned into his body and blood.

Matth. The wordes themselues cannot beare it. For if Christ meant to haue signified that, he would haue sayd thus: Let this be made my body, or let it be changed into my body.

Theoph. What then were the meaning of Christes wordes, if they were to be expounded according to the letter, as they say?

Matth. They should rather signifie, that his body and blood were changed into bread and wine. For if any saw the pillar of salt, whereinto Lots wife was turned,

The expo-
sition of
Christes
wordes.

out of all doubt he would say ; This thing, that is, Pillar of salt is Lots wife , that hee might declare she was turned into that Pillar, and such as heard these wordes, would take them in that sence.

Theoph. I perceiue indeede that those words if they were to be expounded literally , doe properly signifie what thou sayest: Howbeit that sence agreeth not to the wordes of Christ.

Mat. Thou thinkest rightly, and that former agreeth nothing more , namely, whereby transubstantiation is builded: which indeed the very words do not beare, yea rather out of it foure absurdities do follow.

Theoph. Rehearse them.

Mat. 1 First, if the bread & wine be turned into the body and bloud of Christ, there shalbe no signes in the holy Supper, and therefore it shall not be a Sacrament, which indeed cannot be without a visible signe.

2 Secondly, Christs bloud shalbe separated from his body, which is most absurd, & can neuer be. Moreover, the body of Christ should be infinite, & therefore he should not be a very man , neither should he haue truly ascended into heauen , by which opinion the chiefe points of our faith should be ouerthrowen.

Theo. Some do obiekt that Christs body is now glorified, & at one & the same time may be in diuers places.

Mat. This obiection is vaine, for when Christ instituted the Supper, his body was not glorified . Adde therunto, that the glorification hath not taken from it the nature of a true body, but hath taken away the infirmitie and weaknesse of it: which was very well obserued of one of the fathers . For this cause Peter saith; The heauen must hold him vntill the time of the restoring of all things. And the Angels in another place; So shall he come, as you haue seene him go into heauen.

Actes. 3. 21.
Actes. 1. 11.

Theoph. Shew the fourth absurditie.

Mat. It is this; that the wicked and hypocrites coming to the Supper , should bee indeede partakers of the bodie and bloud of Christ : which verilie were nothing else but to ioyne God & Sathā together. Moreover, contrarie vnto that which the Scripture expressly

John. 6. 54.

Against
those who
say the re-
probate in
the Supper,
be partakers
of Christes
body and
bloud.

1. Cor. 11. 29

1. Ioh. 5. 12.

Of the expo-
sition of
Christes
words in the
Supper.

teacheth, the vnbelecuers should be saued. For Christ affirmeth; Whoso euer eateth my flesh and drinketh my bloud, hath euerlasting life.

Theo. But Christ vnderstandeth those which eat his flesh & drinke his bloud worthily: for the Apostle saith He that eateth this bread, & drinketh this cup vnworthely, eateth and drinketh to himselfe damnation.

Mat. The Apostle saith not, who so eateth the body of Christ, & drinketh the bloud of Christ vnworthely, but hee that eateth the bread, and drinketh the cup. For Christ should offer his body to be prophaned, if he made the vnworthy partakers of it. Moreouer, his gifts be inseparably ioyned with his person, and therefore it is impossible, that any should communicate with his body, but the same also must be partakers of all his benefits, and euen of euerlasting life. For this cause Iohn saith; He that hath the sonne, hath life: He that hath not the sonne of God, hath not life. Those foure absurdities reckned vp by vs, do most manifestly ouerthrowe the opinion of transubstantiation, against the which experience it selfe is, for as much as the bread & wine of the Supper, if they be kept long do corrupt. Whereupon it is plaine, that their substance is not changed.

Theoph. I do indeede perceiue that the wordes of Christ do not establishe transubstantiation or the turning of the signes into the things signified, both because the wordes themselues cannot beare it, and especially in that most grosse absurdities do follow thereupon. But by what arguments canst thou proue, that the exposition brought by thee doth expresse the sence of Christes words, and that that was his meaning.

Mat. Seeing there must be an exposition of them, it is not to be doubted, but that is true and proper, which may be confirmed by the testimony of the holy Scripture, & wherof no absurditie followeth. But that which I haue brought is such: therefore it is true and proper.

Theoph. If thou prouest these two points, thou shalt verily overcome.

Mat. First, that exposition is confirmed by the testimony of the holy Scripture. For, Paul thus expoundeth the

words of Christ instituting the Supper; The cup of *1. Cor. 10. 16*
 drinking, which we blesse, is it not the Communion of
 the bloud of Christ? the bread which we breake, is it
 the Communion of the body of Christ? Which words
 indeed signifie no other thing, but that we should
 understand the bread and wine to bee most certaine
 signes of our Communion and fellowship with Christs
 body and bloud. And that doth altogether agree with
 the exposition. Moreover, that is the meaning of these
 words; This is my body, which is of these; This is my
 bloud: But Luke expoundeth them thus; This cup is
 the new Testament by my bloud, which is shed for
 you. The same exposition also did Paul follow, repea-
 ring the wordes of the institution. And this maner of
 speech, cannot admit any other sense without iniurie
 and violence done to the words, but that we say, that
 the wine offered in the cup is a most sure pledge of the
 new couenant, which God hath made with vs by the
 precious bloud of Christ. The same therefore is to be
 said of the bread, namely that it is a most sure pledge
 of the vnion which we haue with the body of Christ.

Luke. 22. 20

Theoph. Concerning the first part thou hast satisfied
 me, it followeth that we come to the other.

Mat. In it I said, that the exposition which I brought
 had no absurditie: For there is no let, but that we may
 truly eate the body of Christ, and drinke his bloud to
 our saluation: Yea the foure absurdities which I spake
 of euen now be auoided.

For the signes retaine their owne nature.

The bloud of Christ is not separated from his body.

The truth of his humanitie, ascension, and sitting at
 the right hand of the Father remaineth safe.

Finally, the vnbelieuers are not partakers of his
 body and bloud.

Theoph. If that were the meaning of Christ, why did
 he not expresse it in plainer words and lesse doubtfull?
Mat. He could not expresse that promise in fewer &
 more significant wordes: for if he had said, This is a
 pledge or signe of my body, there had beene no pro-
 mise. It had therefore beene necessary for him, to haue

Why Christ
 vsed those
 wordes, and
 no other in
 the institutio
 of the Sup-
 per.

The confir-
mation of
the former
interpreta-
tion.

used long circumstances of words after this manner do assure that this bread, and this wine, do represent vnto you my body and blood, that as often as you receive these visible signes, you shall be truly and indeed partakers of the things, whereof they be signes. And this kind of speech had not bin of such force & weight as that is which he used; This is my blood, for it compasseth all those things vnder it, but with a greater majestie. And for this cause the holy Ghost used a like kind of speech in the Sacrament of the old Testament, in that it giueth the name of the thing signified to the signes themselves, to teach vs, that such as receive worthily, be truly partakers of the thing signified.

Theoph. Declare that vnto me particularly in some Sacraments of the old Church.

Gen. 17. 9.
10. 11.

Exo. 12. 11.

Matth. First, God meaning to assure Abraham and his posteritie, that circumcision was vnto them a most certaine signe that they were reckned in his covenant, calleth it his covenant. The same also saith Moses of the Sacrament of the Pasche: For he calleth it the Lords pasche, to giue vs to vnderstand, that it was a most certaine token of the good will of God, which the Israelites had experience of, when the Angell destroyed the first borne of the Egyptians, and passed ouer their houses without touching them, whereof the Pasche was a Sacrament.

The. Indeed these kinds of speaking, do come somewhat neare to the words of Christ used in the institution of the holy Supper. But I aske of thee, if there be any altogether like vnto them, and that haue the same meaning with that, which thou hast alledged?

Mat. There be. For the Apostle speaking of the Sacraments, which the fathers used in the wilderness, saith; that the rocke, that is the water, which Moyses had (not without miracle) brought out of stone, was Christ: To teach that it was vnto them a most effectual Sacrament, of the Communion and fellowship which they had with Christ. For the same Apostle affirmeth that the fathers did eate the same spirituall meate with vs, and dranke the same spirituall drinke. Loe there-
fore

1. Cor. 10. 4.

in a manner of speech altogether like to that, which
Christ vsed in the institution of the Supper, and which
you see in the same interpretatiō, with that which I brought
before. Yea and that more is, there is vse of this
manner of speech, not onely in the Scripture, but also in
common talke: for, if a king will forgiue an offen-
der the punishment of his faultes, deliucring vnto him
his letters patents, confirmed by his hand writing and
seale, he will say; behold thy pardon. And yet he mea-
neth not, that the letters patents be his pardon, but
only a certaine testimonie of his pardon. And this fi-
gure or similitude very excellently agreeth with the sacramēts,
that be as it were seales of the word, as the Apostle te-
stifieth, speaking of circumcision: for he calleth it the
seale of the righteousness of faith.

Theoph. I do now see that thy interpretation doeth
expresse the true meaning of Christs words: I do also
vnderstand, that by those words Christ assureth vs, that we
are as verily partakers of his body and bloud, as we do
receiue the bread and wine. But how can that be? vn-
derstandest thou that this body is shut vp or inclosed
in the bread, and his bloud in the wine?

Mat. No not so: for the words themselues cannot
any way beare it: for Christ must haue said, my bodie
is with this bread, and my bloud is with this wine.

Against the
error of con-
substantia-
tion.

Secondly, wee should make a carnall eating, which
should lead vs to the three latter absurdities, reckened
vp of vs, when we spake of transubstantiation; namely
that the bloud of Christ, should bee seuered from his
bodie; that his bodie should be infinite; and finally, that
the wicked comming to the supper, should communi-
cate with the body and bloud of Christ, and therefore
should obtaine euerlasting life. Moreouer, Christ him-
selfe doth teach the contrarie: for vnto his disciples
iudging the speech which he had of eating his body to
be hard, he answereth thus; It is the spirit that giueth
life, the flesh profiteth nothing. The words that I speak
vnto you are spirit and life. By which words he decla-
reth most euidently, that he speaketh not of any carnal
but of spirituall eating.

Theoph. Thou hast affirmed before, that Christ in that place did not speake of the eating which is in the supper, but of that which is spiritually by faith.

Of the eating of Christ's body and drinking his blood.

Mat. Euen as the Scripture doth set before vs our Christ, so it sheweth one way how to eate his flesh and drinke his blood, that is, wherby we may be made one with him, to be partakers of all his benefits, and this spiritually by faith. Seeing therefore this spirituall eating, is abundantly sufficient to our saluation, and grounded vpon the word of God, it ouerthroweth that carnall eating, which men by the example of the Capernaits haue deuised to themselues: from the which also if it could be, there is no other profite to be looked for, but that which we do receiue by spirituall eating.

Therefore, notwithstanding Christ in that place, speaketh not of the sacramentall eating, but of that which is by the word receiued by faith: neuertheles it may & ought to be referred vnto that, because it is one and the same eating, and therefore whatsoeuer is said of the one must necessarily agree to the other. And indeed seeing the question is of the foode of our soules, which is spirituall, & the meat is spirituall, it followeth of necessity, that the eating is spirituall; euen as we cannot nourish our bodies, except earthly foode be visibly and sensibly eaten, for the preservation of this life.

Theoph. What doest thou properly vnderstand by spirituall eating?

How wee that be in the earth, be partakers of Christ his body which is in heauen.

Matth. That Christ, although (concerning his humane nature) he go not out of the heauens, yet by the power of the holy Ghost, doth communicate vnto vs his body and blood, and that by faith, which is in stead of a spirituall hand and mouth, by which we receiue him, and apply him vnto vs, as hath bin more at large declared of vs, in the chapter of Faith. And this is the spiritual eating of christ by faith, contrary to the carnal, which some haue dreamed was with the bodily mouth, insomuch as the very substance of the body and blood of Christ, was eaten with it Which is a most absurd deuise, and yet it is no maruell that some are fallen vnto it. For as the spirituall man when he heareth, that the body

body of Christ is to be eaten, and his bloud to be drunken, vnderstandeth it spirituallly, for his spirituall hunger and thirst, and therefore prepareth his heart by faith: so contrariwise, the carnall man thinketh nothing of it carnally in all this matter, and therefore prepareth the mouth of his body to deuoure Christ. But the saying of Austen is notable; Why dost thou make ready thy teeth and belly? beleeue and thou hast eaten.

Theoph. But how can it be that Christ which is in heaven, should truly communicate his body vnto vs, that he conuersant vpon the earth?

Mat. That ought not to seeme maruelous vnto vs: for if the sunne being a creature without life, do by his beames communicate the effect and power of it vnto vs that liue vpon the earth, by a much more strong reason may Christ which is the sunne of righteousness, by the immeasurable power of the holy Ghost, truly make vs partakers of his body in the Supper, to whom it is not harder to ioine things together farre distant the one from the other, then those that be most nigh. Which indeed appeareth euen by that, that it ioyneth together all the faithfull, notwithstanding they be scattered here and there, to become one body, whereof Christ is the head. That also is shadowed in the Supper, for the Apostle saith; We which are many are one body: for all of vs are partakers of one bread.

1 Cor. 10. 17

Theoph. But some obiekt, that if in the supper of the Lord we do only spirituallly and by faith communicate with the body of Christ, there is no great profite of it, seeing that is daily fulfilled in vs by the ministry of the word received by faith.

An obiekt
against spiri-
tuall eating.

Matth. It followeth not. For there be diuerse helpes ordained of God to the same end, namely to further our saluation in Christ, by the holy Ghost. Euen as a good Physicion helpeth the health of the patient committed to his trust by sundry meanes. Wherefore, notwithstanding Christ receiued in the word by faith, be alreadie spirituallly eaten of vs, yet neuertheless it is more and more fulfilled in the Supper, by the which the Lord so worketh according to his promise, that our

hearts be more abundantly inflamed with his loue, confirmed in the hope of euerlasting life.

Theoph. Seeing then it is certaine, that we are otherwise partakers of Christ in the supper but spiri- ally and by faith, it followeth that all they which come to it without faith, haue no fruite or benefite by it.

Matt. That indeede is most true: for by their vn- liefe they refuse Christ whom God offereth to them the Supper. Wherefore they be onely partakers of the signes, and that to their condemnation: seeing that (much as in them is) they prophane and vnhallo the most holy spirituall banquet prouided of God for his children, whiles they come vnto it not furnished with that most precious garment, namely faith, whereby we are iustified before God, made the sonnes of God, and be accompted worthie to sit downe at his table. For this cause the Apostle commandeth: that euerie one should proue himselfe, and so eate of that bread, and drinke of that cup.

Theoph. What is the way, whereby each ought to proue himselfe?

Matt. Let him trie himselfe, and see whether hee haue faith, which shall be easie to perceiue by repentance, as it hath bene sayd of vs in the proper place. Whosoeuer therefore is not any way touched with repentance, is altogether vnworthie to bee admitted to the Supper of the Lord.

Theoph. But what thinkest thou of him, that hath some feeling of repentance, notwithstanding it be little?

Matt. If it be so little that it shew not it selfe by turning vnto God, and amendment of life, it ought to be suspected: for true repentance notwithstanding it be weake, doth alwayes shew it selfe by the outward works.

In the meane time it is not to be doubted, but that as our faith is alwayes verie weake, so the same is true concerning our repentance. And this indeed is so in the most regenerate, although diuersely, for in some it is more, in others it is lesse. Notwithstanding it is so farre off, that that weakenesse should driue vs from the holy Supper, that it ought rather to spurre vs forward

ed to come vnto it, that by it we might be strengthe-
in faith and repentance. Euen as the sick man, the
aker he knoweth himselfe to be, should so much the
re earnestly desire meate, both to receiue nourish-
ent, and to refresh his strength. Therefore they only
vnworthie to come to the Lords Supper, that be ig-
rant, and delight in their sinnes, and continue in
em: for that spirituall food doth not as yet belong
them.

Theoph. But if such men come to the Supper, what
inkest thou is to be done?

Matth. If their vnworthinesse be secret and hidden, Ecclesiasti-
call disci-
pline.
they ought to be left to the iudgement of God, which
ill one day take vengeance vpon them: but if it be
nownen, by the order of Ecclesiasticall or Church dis-
pline, they ought to be kept from it.

Theoph. What callest thou Ecclesiasticall discipline?

Matth. The order in the Church instituted of God,
pecially for two ends.

The first, that the ministerie may be preserued, that *1. Cor. 14. 40*
as Paule saith) all things may be done in the Church,
ecently and in order. Also that sermons may be made,
nd the Sacraments administred vpon certaine dayes,
t certaine houres, and with due reuerence frequen-
ed and resorted vnto of such as haue ioyned them-
elues to the Christian Church.

The other end is, that the conuersation & doctrine
of euerie one may be looked into, that such as haue gi-
uen offences, may be amended, according to the de-
grees prescribed by Christ. Yea if they be stubburne, to
be at length excommunicated, that is, cut from the
odie of the Church, that God him selfe be not repro-
ched, and the flocke infected by their euill example.
Moreover, that if it be possible (as Paule teacheth) they
may by that shame be called to repentance.

Theoph. Of whom ought that Ecclesiasticall disci-
pline to be ministred?

Mat. Of the Pastors of the Church, whereunto are
to be adioyned certaine Seniors or Ancients, for this
end as necessitie shall require, chosen of the church.

*The summe of all Christian religion, declared
a three-fold method or order.*

Theoph. Thanks be to God, from whom we haue receiued this benefit, that we haue happily in my iudgment handled all the parts of Christian religion. Now I would that thou shouldest drawe the chiefe heads of it into a short summe, before we make an end of this our disputation.

Matth. That abridgement or breuiarie may be done in a triple or threefold method, so as the first may be profitable to the instruction of the godly: the other to their comfort: and the third to consist of both, by making an opposition or contrariety of true religion, with all other religions.

Theoph. Go to therefore, declare the first.

The first
epitome.

Mat. It shall declare the order of the whole booke, which indeed may be brought to five heads or principall points, the coniunction or ioyning together whereof, sheweth what is the certainty and trueth of euery one of them, and so of all Christian religion, as it hath beene declared of vs.

Theoph. Rehearse those chiefe points.

Matth. 1 The first entreateth of God.

2 The second of man.

3 The third of Christ.

4 The fourth of Faith.

5 The fift of the holy Ghost.

Theoph. It shalbe so much the more easie to remember them, because each of them may be applied to each finger of the hand. Declare them therefore to mee in order, and shewe me the coherence and agreement which thou diddest attribute vnto them.

God.

Mat. First, we must hold this principle, that God seeing he is perfectly iust, and perfectly merciful, doth not onely shew his mercy, but doth also declare his iustice.

Man.

This foundation being laide, it followeth that man who of his owne nature is a wretched sinner, cannot be saued from eternall death, which he hath deserued, except

cept he haue some fit meane, by the which the per-
iustice of God is satisfied . But there cannot bee **Christ.**
any other meane, besides the merite of Christes

th . For by it the wrath of God being appeased,
is away made for vs vnto his mercy , and there-
vnto eternall life . But Christ shall profite vs no- **Faith.**

ng, except wee bee members of his body, and so bee
takers of his benefites . And both of these wee ob-
ne by faith, which indeede sheweth it selfe by good
rkes, but namely by prayer . Finally, the holy Ghost **The holy**

rketh this faith in the hearts of the godly , by the **Ghost.**
eaching of the word, & confirmeth and keepeth it, as

ll by that preaching as by the vse of the Sacraments,
at length he bring vs to euerlasting life.

Theoph. This is an excellent breuiarie , for in most
w wordes and fit order , it containeth the summe of
ristia doctrine, to the instruction of the godly. Now **The second**
erefore let vs come to the other, which thou saydest **Epitome.**
s profitable for the comfort of the faithfull.

Matth. That shalbe set out in an order diuerse from
e former, but it may also be brought into five heads.

1 The first is of repentance.

2 The second of faith.

3 The third of Christ.

4 The fourth of God.

5 The fift of eternall life.

And these also be ioyned together betweene them-
elues by a most neare band, for the confirmation of the
aluation of the godly.

Matth. Shew me that band.

Mat. First, whosoever doth truly repent (and that is **Repentance.**
asily perceived, when we serue God from the hart) he

hath faith . But whosoever hath Faith, is partaker of **Faith.**

Christ and his benefites. And againe, whosoever is par- **Christ.**

taker of Christ and his benefites, is iustified, and made

the child of God. But whosoever is iustified and made **God.**

the child of God, shal be deliuered from condénation,

& be partaker of eternall life. Whereupon it followeth, **Eternal life.**

that he which by good workes is assured of his repen-
tance, shall neuer perish but haue life euerlasting . And

those five staires or steps may be in stead of a ladd
by the which we may clime euē vp into the heauens,
vnderstand certainly, whether our names be writt
in the booke of life or not: but the first onely is har

Theoph. Why so?

Mat. Because there is no little labour to be bestow
in the deniall of sinne, that we may serue God from
heart, but whē a mā by the grace of God hath profitt
so farre, there is very little labour behind. From hence
it is, that sometimes the Scripture attributeth our sa
uation vnto workes, namely to note vnto vs this orde
as whē he saith; God will giue to euery one accordi
to his workes. They shall come forth that haue done
well, to the resurrection of life. Whereunto also the
ought to bee referred, which is sayd in another place

Rom. 2. 6.

Iohn. 5. 29.

Psal. 119. 1.

Blessed are they that walke in the Law of the Lord.

Theoph. There is one doubt behind within me, which
seemeth to let, that the godly cā not be sure of their sa
uatiō: namely because thereunto is required, that they
be sure of perseuerance & continuing to the end, with
out which Christ affirmeth that none cā be saued. Ne
uerthelesse there be many found, which in shew begin
happily, yea also haue long continued in the know
ledge and confession of the truth, who notwithstanding
do so fall from it, that they neuer returne.

Phil. 1. 6.

Matth. It is true indeed that perseuerance is neces
sary to saluation, howbeit the Apostle affirmeth; that
he which hath begun the good worke in vs, will perfect
the same euē vnto the day of Christ, that is, to the end
of the battell. And concerning them that fall away, the

1. Ioh. 2. 19.

words of the Apostle be manifest; They went out from
vs, but they were not of vs: for if they had beene of vs,
they should haue continued with vs. But this is done

Mat. 13. 2.
22.

that it might appeare, that all were not of vs. Moreover
they be those of whom Christ speaketh, when he saith;
They which receiued the seede (that is the doctrine of
the truth of the Gospel) in stony ground, are they which
heare the word, & straightway receiue it with ioy, but
they haue no roote in themselues, but are for a time, &
whē trouble or persecution ariseth for the words sake,
they

are by and by offended. But they which received
 seed among thornes, are such as heare the word,
 the cares of this world and the deccitfulnesse of ri-
 ches choaketh the word, and it is made vnfruitfull.

Theoph. This therefore is thy meaning, that they
 which so fall from the profession of the Gospell, that
 they neuer returne againe, did neuer truly belecue the
 Gospell, notwithstanding for a time, outwardly in shew
 they made profession of it.

Matth. Thou thinkest right: For true faith hath the
 place in the heart, & there taketh roote by the effecti-
 ual working of the holy Ghost, which he bestoweth not
 vpon any, but those that be chose of God in Iesus Christ
 vnto saluation. And by this meanes he openeth vnto vs
 the counsell of God, which we otherwise know not, con-
 cerning sauing vs. Whosoever therefore by their true
 penitence be assured of their faith, ought not to make
 any doubt either of perseuerance, or of eternall life.

Theoph. Thou hast touched a doctrine, which to Of the eter-
nall election
of God.
 some seemeth difficult & hard. Neuerthelesse, I desire
 it may be briefly handled of vs: for I account it among
 those things, which the more they be searched into, the
 more they be obscured and darkened.

First shew me what is the foundation of it.

Mat. First it may be gathered out of the whole Chri-
 stian doctrine, but especially out of the doctrine of iu-
 stification by faith, & of regeneration, by which we are
 taught that our saluation is freely giuen vnto vs in Iesus
 Christ, & that it cannot spring from our selues. Seeing
 therefore God bestoweth not so great a benefite vpon
 euery one, it followeth necessarily, that they which ob-
 taine it, were chosen of God himselfe according to the
 good pleasure of his will. And therefore that the eter-
 nall electiō of God cannot be takē away, but together
 with it bee ouerthrowen the principall foundations of
 Christian Religion, and our saluation made voide.

Theoph. Is there not some expresse testimonie of it
 in the Scripture?

Mat. There is, and not onely one, but more, & those *Ephē. I. 4. 9.*
 most plaine: among the which the words of Paul writing *13. 14.*

to the Ephesians be the chiefe; God hath chosen vs
Christ before the foundation of the world were laid
making knowne vnto vs the misterie of his will acco-
ding to his good pleasure, which hee had purposed
himselfe. And wee are sealed with that holy spirite
promise, which is the earnest of our inheritance.

Theoph. A few words indeed, but by the which the
postle bringeth light vnto this doctrine: for it is made
the easier by the distinctiō which he vseth, namely ac-
cording to the persons of the Trinitie, whiles he attri-
buteth the beginning of it to the Father, the matter to
the Sonne, and the manifesting of it to the holy Ghost.

Mat. Thou iudgeth rightly: And so indeed is this
doctrine to be considered to our edification & comfort.
For they that looke to it as it were lying hid in the con-
sell of God, reape nothing by it, but trouble of minde &
vexation of conscience. For, they do as if one to see the
better, should fixe his eyes vpon the globe of the sunne
by the beholding of which light, it is not to be doub-
ted, but his eyes would waxe dim. Who if he looked vpon
that light in the Sunne beames, might haue vse of
it, & see all things offered to his sight, & how and what
way to direct his steps. Likewise also this doctrine while
it is considered in Christ, in whom we are chosen, and
we seeke for in our selues, the testimonie that the holy
Ghost yeeldeth vs by our effectuell calling, then it af-
fordeth vs especiall comfort, and assureth vs of our
saluation, otherwise doubtfull and vknowne vnto vs.

Theoph. What meanest thou by that effectuell calling
by the which thou saist, that we are by the holy Ghost
assured of our election?

Mat. I called it so, to put a difference betweene the
true calling of the faithful, & the false, which is alwaies
weake and vnprofitable. For they which are called by
the later, will not heare the voyce of God, or if they
heare it, yet refuse to draw neare vnto him, or if they
draw neare, it is with a double & an hypocritical heart,
and not long after they fall from him. But they that be
called with the other, are lightned by the holy Ghost,
so as the worde of God entreth into their hearts, they
come

Of the cal-
ling of the
elect.

me vnto God, & follow him with obedience of faith. such kind of calling as this, is alwaies ioyned with election, for it is the iudge and declarer of it.

Of regeneration.

Theoph. But that effectuall calling seemeth to be nothing else, but the regeneration, which the holy Ghost worketh in vs, whereof we haue spoken before.

Mat. Thou saiest true: for by it he openeth our eares, we heare the voice of God that calleth vs. He lightneth the eyes of our mind, to know him in Christ Iesus. He disposeth our hearts, to belecue his doctrine, to embrace it, confesse it, and follow it by true faith. He confirmeth our will, to loue and feare him, and so to keepe our selues in the reuerence & worship of his Maiestie.

Theoph. Therefore whosoever is assured of his effectuall calling by the fruite of regeneration, hee ought not to doubt of his election and saluation.

Of the assurance of saluation.

Mat. He ought not: yea contrariwise he ought to be assured of it, which also we professe in the last article of the Creede: when we say, I belecue the life everlasting. For by it we not onely vnderstand, that we belecue there is an everlasting life: but that we are assured, that we our selues shall one day be partakers of it. And that article is set at the end of the Creede, as a necessary consequence of the things going before, but especially of the article concerning the holy ghost, for the which we haue that assurance. That also doth the Lord confirme vnto vs, both by the ministry of the word, whereby he assureth the penitent of the forgiuenesse of their sins, as also by the Sacraments, which be as seales and pledges of that loue, wherewith the Father loueth vs in Christ.

Theoph. Doth not that assurance of our election and saluation, which thou art about to perswade the faithfull, make them slouthfull to good workes?

Mat. How can that be, seeing it is certaine, that our election and saluation is confirmed by good workes, without which as hath bin sayd it can no way be? For which cause, Peter warneth vs thus; Wherefore brethren, giue diligence to make your calling and election sure: For if you doe these things, you shall neuer fall. Moreouer the holy Ghost, which sealeth that assurance

The assurance of saluation, is confirmed by sanctificatio begun.

1. Per. 1. 10

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1. Iohn. 3. 9.

in our hearts, cannot dwell in vs, but it causeth good workes. Whereupon Iohn saith; Whosoever is borne of God sinneth not: because his seede remaineth in him: neither can he sinne, because he is borne of God: because he cannot so giue ouer himself to sinnes, to continue in them, for as much as he is raised vp with true repentance by the holy Ghost.

Theoph. The second Epitome bringeth no lesse comfort to the minds of the godly, then the first did instruction. For by it, both the conscience is appeased, & the minde comforted by a most certaine hope & assurance of eternall saluation. Now the third is behind, which thou saydest consisted of both.

The third
Epitome.

Math. It containeth an Antithesis or contrarietie of Christian Religion with all other. For in the difference betweene the a faithfull man shall see, as it were a new breuiary of all Christian doctrine, which indeed shalbe both to his comfort and instruction.

Theop. Let vs therefore consider of that difference.

Mat. It consisteth especially in five heads or principal points.

1 First, that Christian Religion maketh all the chiefe points of the doctrine of it, to agree with the nature of the true God, in the knowledge of whom it strengtheneth and keepeth the godly.

2 The other is, that it establissheth the glory of God in the saluation of men, and so the godly are more and more confirmed in the certaintie of their saluation.

3 The third, that it ioyneth good workes with our saluation by a most neare band, although it be no way grounded vpon them, so that the faithfull cannot take any matter of boasting in them.

4 The fourth, that it openeth a way for vs vnto God, to craue of him all things necessarie.

5 The fift, that it yeeldeth the godly matter of patience in aduersitie, and assurance in daungers. These be the true notes of Christian Religion, which indeed all other Religions do vtterly querthrow, because they admit not Christ, or else do onely receiue him in part.

Theoph. We are therefore to weigh these notes, to the end

and we may shew they be established of true Religio, & overthrowen of the rest. Let vs therefore begin at the first: I would haue thee declare vnto me, how it keepeth the faithfull in the knowledge of the true God.

Christian Religion keepeth the faithfull in the knowledge of the true God.

Matth. It doth specially appeare by this, because it maketh his perfect iustice to agree with his perfect mercy. I say his perfect iustice, in as much as it setteth before our eyes, no other way to satisfie it, but the infinite merit of Christ his sonne, wherein also his perfect mercy is manifested vnto vs, in that of his meere grace and fauour he gaue him to the death of the Crosse ioyned with extreme reproch to be our redemption: as also that for his sake, he giueth vs freely euerlasting life, hauing no respect to our workes. For this cause Paule calleth Christ the Image of the inuisible God. In which wordes he sheweth, that God cannot be knowne, so as his perfect righteousness should agree with his most perfect mercy, but in Iesus Christ alone. Whereunto also ought to be applied the wordes of Christ vnto Philip; Philip, he that seeth me, seeth the Father.

Col. 1. 13.

Iohn. 14. 9.

Theoph. It remaineth that thou shew, that all other Religions do ouerthrow this foundation.

False Religions ouerthrow the knowledge of the true God.

Mat. I will do that with a very litle labour: for this is common to them all, to say, that men by humaine workes and inuentions may satisfie the iudgement of God: & so they do ouerthrow his righteousness, which they thinke they can satisfie with vaine deuises, by the which hee is displeased. Moreouer that men by their workes be able to deserue eternall life. But whiles they set vp their own righteousness, therby to obtaine saluation either in whole, or in part, they ouerthrow the infinite mercy of god, so as they worship an idol in stead of the true God. Whereupon is that saying of Paule; The heathen be without God in the world. For as Iohn saith; whosoever abideth not in the doctrine of Christ, hath not God. And againe Christ affirmeth; no man cometh to the Father but by me.

Ephes. 2. 12.

2. Epist. 9.

Iohn. 14. 6.

Theoph. Let vs come to the other difference, & let vs see how true Religion establisheth the glory of God in the saluation of men: & moreover doth assure the of it

Christiā Religion assu-
reth men of
their salua-
tion.

Ephes. 2. 9.

Ephes. 1. 5.

Ioh. 10. 27.

Iohn. 5. 24.

Rom. 8. 36.

False Reli-
gions ouer-
throw the
glorie of
God.

Mat. That is by the same doctrine, namely because it teacheth, that we haue eternall life of the meer grace of God, without any respect of our workes. For by this means all occasion of glorying is take fro men, & is giuen vnto God alone, which the Apostle witnesseth. For after that he hath taught, that wee are saued by grace through faith, and that not of our selues, it is the gift of God, not of works: he presently addeth; least any should boast. And in another place he saith; he hath adopted or taken vs to be his children through Iesus Christ according to the good pleasure of his wil. But what soeuer serueth to set forth the glory of God, is a true & sound foundation of our saluation. For seeing it leaneth vpon the euerlasting & vchangeable good pleasure of God in Christ, it is so sure to those that by true faith be made his members, that it can neuer be ouerthrowen, euen as Christ himselfe witnesseth in these words; My sheepe heare my voice, & I know the, and they follow me: & I giue vnto the eternall life, neither shall they perish for euer, neither shall any take the out of my hand. My father which gaue the vnto me is greater the all, neither can any take the out of my Fathers hand. And for this cause he saith in another place; Hee that beleueeth in him that sent me, hath euerlasting life, & shal not come into condemnation, but hath passed from death to life. Which things being so, the faithfull may reioyce with Paul in these words; I am perswaded, y neither life nor death, neither Angels, nor principalities, nor powers, nor things present, nor things to come, neither height, nor depth, nor any other creature can be able to separate me fro the loue of God, w is in Christ Iesus our Lord.

Theoph. It is now thy part to shew that this fundamentall point is ouerthrowne of other Religions.

Mat. And this also shalbe done most easily. For they ouerthrow the glory of God, & set vp the glory of man, in that they giue vnto men the glory of their owne saluation. Yea rather their owne saluation is also by this meanes ouerthrowen, seeing that it leaneth vpon so weake a foundation, as their own good works and merits. Whereof their owne conscience is a witness. Pot

not.

withstanding they deceiue themselves with hypocrisie, it is continually in doubt, and troubled with distrust but especially when they perceiue death to draw nigh vnto them. For then they are so disquieted, that they cannot tell where to turne them.

Theoph. Yea but the faithfull themselves sometimes are stricken with the feare of death & Gods iudgement, no lesse then the wicked.

Matth. I would not deny, but they be oftentimes stricken with it, namely when they set before their eyes, the infinite number of their sinnes, and the greivousness of them, together with the depth of Gods most perfect iustice: neuerthelesse when they cast their eyes vpon Christ crucified for them, they be presently deliuered from that feare, by the which indeed the wicked be swallowed vp, so as they are not holpē with the benefit of Christ. The godly therefore in that combate may be compared with a man vpon the top of a tower, whose foundation and wals are most strong: For he if he looke downward, is stricken with some sodaine feare, from the which he is presently deliuered, when he perceiue the strength of the building. But the wicked are like vnto one on the top of a tower, but such a tower as threatneth falling, yea rather is shakē with the winds, which indeed presently falleth.

Theoph. Thou hast also sufficiently satisfied me concerning this difference. Let vs come to the third.

Matth. It standeth herein, that good Works be ioyned with our saluation by a most neare band although it do no way hang vpon them, as it hath beene declared of vs before in the Chapter of Workes. For it cannot by any other meanes be, that we should be partakers of Christ to the obtaining of saluation, but by the power of the holy Ghost dwelling in vs: by the which we are not only made fit to do well, but also kept in the feare of God, so as we runne not headlong into sinnes. Notwithstanding, although the godly do good works, yet cā they haue no cause from them to boast, for it is God that worketh in vs, both to will and to performe, according to his good pleasure. Wherefore they be al-

True religiō
containeth
the doctrine
& practise of
good works.

Phil. 2. 13.
16.

False religions be against those that be indeed good workes.

together referred to the glorie of God, as also our saluation it selfe, whereof they be most certaine markes. False religions establish superstitious workes, which indeed bee refused of vs, but good workes they put away: for they so busie their followers and scholars in the obseruation of mens precepts, that they slight by, and despise Gods commaundements, euen as experience doeth abundantly witnesse. Whereof this seemeth to be the speciall cause, that the wicked to performe their owne workes, trust to their owne free will, that is, to their naturall strength, which in very deed is none at all, and so they goe away from Christ, who neuerthelesse saith; Euen as the branche cannot beare fruite of it selfe, that is, except it abide in the Vine: euen so you, except you abide in me. For without me you can do nothing.

True religion calleth vpon the true God purely, through the onely mediator: but the false do farre otherwise.

Theoph. Declare the fourth difference.

Mat. It may be taken from those things, which were said before of vs in the Chapter of praier, namely, that Christ being made ours by faith, dooth continually make intercession for vs with his father: whereupon it is that he is mercifull vnto vs, and heareth our praiers. The wicked contrariwise, while they come to God in their owne name or any other name beside Christes, they doe nothing with their prayers, as well because they be vnworthy to be heard, as also because their intercessors are not sufficient for that office: for they haue not wherewith to appease the wrath of God most iustly kindled against him that prayeth. Therefore the vngodly can neuer obtaine anie thing at the hands of God, vnlesse it be in his anger, and that which falleth out vnto their owne condemnation.

Theoph. Declare the last difference, and together shewe, how Christian religion ministreth to the godly matter of patience in aduersitie, and for thinges to come putteth them in good assurance.

Mat. That is, by the doctrine of Gods prouidence, wherewith when the godlie vnderstand, that all thinges bee gouerned, although they seeme to bee compassed about with all aduersities, yet they doe from thence take

comfort, because they knowe they bee loued of
God, and therefore that aduersities be not sent but to
their saluation, as it was at large declared by vs in the
chapter of Faith.

For this cause, Dauid did beare the railings and e-
uill speeches of Semei most patiently; he commanded
his souldiers to forbear to kill him: for saith he; Hee
curseth, because God hath commanded him to curse
Dauid. In another place also, being most greiuously
oppressed of his enemies, he saith thus; I was dumbe,
neither opened I my mouth: for thou o Lord diddest
this. Iob also hauing lost his goods, being destroyed
partly by thunder, and partly taken away by the Chal-
deans, tooke comfort of this, that the Lord had giuen,
and the Lord had taken away. By the same means also
wee are comfortable concerning things to come: for
the Apostle saith; If God be with vs, who can be against
vs? He that spared not his owne Sonne, but gaue him
for vs all, how shall he not also with him freely giue vs
all things? As if he said; Seeing God is our most merci-
full Father, and also omnipotent, we ought to beleue
that he will deliuer vs from all dangers, so far forth as
he shall know it to tend to his glory and to our saluati-
on, and will also helpe our necessities: which verily is
confirmed by the Prophet in these words; Behold the
eyes of the Lord are vpon them that feare him, which
trust in his mercy, to deliuer their soules from death,
and to quicken them in the time of famine.

The same Prophet also in another place, warneth
vs, saying; Cast thy wayes vpon the Lord, and trust
in him, and hee will bring it to passe. But other reli-
gions take from men all matter of patience and confi-
dence, whiles they make the wisdom or foolishnesse
of men, the causes of all the things that befall vs. Or
else doe imagine a certaine bare permission or suffe-
rance of God, separated from his will, or else doe ad-
mit fortune.

All which things doe overthrow the prouidence of
God, being the ground work of comfort, to those that be
assured of their saluation. It cannot therefore be but the

2.Sam.16.

10.

Psal.39.10

Iob.1.30.

Rom.8.30.

Psa.33.16.

Psal 37.5.

False religi-
ons driue me
to impari-
ence and de-
spiration.

vnbeleeuers are stricken with impatience, as often troubles draw neare: for it falleth out to them as vn-
dogges, that bite the stone, letting him goe that threat-
it. But concerning things to come, they bee alwaye
distrustfull, wherwith they are continually disquieted
so as they neuer be at rest.

Theoph. Thou hast sufficiently satisfied me with this
opposition betweene true religion, and all other false
religions. But before we end this our speach, I would
haue a comparison made betweene the followers of
them both.

What is the
happinesse
of the godly
euen in this
life.

Matth. It may be easily gathered of the former, yea
rather in most of the speciall points, both of them were
to be ioyned together of vs: neuer theles, seeing it see-
meth so good vnto thee, I will handle it by it selfe, to
the end it may appeare, that the godly that follow the
true religion, are in a farre more happie estate, then
the vngodly, foolishly giuen ouer to most fond super-
stitions. And that not onely in the life to come, but also
in this present life: although thou shouldest reckon vp
all the troubles, which wee are compelled to suffer for
the profession of the Gospell.

1. Cor. 15. 19

Theo. But how agreeth that with the saying of Paule
If in this life onely we beleeue in Christ, wee are of all
men the most miserable.

Mat. These words of Paule are not contrarie to that
which hath beene said of vs of the happinesse of the
godly euen in this life: for I do not meane a happinesse
that standeth in pleasures, riches, no nor indeede in
earthly commodities, for in these for the most part
they be far gone beyōd of the wicked: but rather in spi-
rituall goods which God giueth vnto vs, namely when
we be assured of his loue and good will, and that more
is, of our saluation by Christ. I doe therefore thinke
with Paule, that of all men wee are most miserable, if
there were not hope of a better life, especially confide-
ring the afflictions, which we are constrained to suffer
for the profession of the Gospell, from the which in the
meane time the wicked be free. But on the other side,
we are of all men most happy, when we haue before vs
the

assurance of the loue and good wil of God, and the
hope of our saluation. For it skilleth little if the wicked
sell vs in riches, honour, and other commodities of
this life: for they bee things vaine and fleeting, which
do commonly bring with them more disprofite then
profite. But we contrariwise haue spirituall riches, that
can neuer be taken from vs, which also bring with the
sound and true ioy, and that euerlasting. Hereof it is
that Paule affirmeth; Godlinesse is profitable to all
things, as that which hath the promises of this present
life, and of that that is to come. By which wordes he
sheweth, that the fatherly loue of God towards his
children, is manifested both in this life and in the life
to come.

1.Tim.4.3.

Theoph. Shew me therefore, wherein that happinesse
of the godly in this life standeth?

Mat. I say that it leaneth vpon foure foundations
specially.

Theoph. Declare the first.

Mat. That the faithfull being iustified by faith, haue
peace with God through Christ Iesus, through whom
(saith the Apostle) wee haue by faith an entrance to
that grace wherein we stand, and do glory in the hope
of the glory of God, whereby it commeth to passe, that
death it selfe is not fearefull to vs: when as contrari-
wise, it striketh horrors and terrors into the wicked; by
reason of the torment of conscience, wherewith they
be continually vexed.

Rom 5.1.

Wherin the
happinesse
of the godly
in this life
standeth.

Theoph. Goto the second.

Mat. That the faithfull by Christ being set free from
the seruice of sinne, do ouercome their affections and
lusts, whereunto the wicked bee bond-slaues. Hereof
it is, that wheras the godly leade an vnreproueable &
quiet life, the wicked contrariwise, are tossed with
sundry perturbations of the minde, because they can-
not satisfie their lusts: and oftentimes they both vex
themselues to come by them, and after they haue
them, they bee tormented both with pouerty and sick-
nesses: sometimes also they become infamous, and are
punished of the magistrate.

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Theoph. Declare the two last points.

Mat. The third is this, that the godly haue alwaies an entrance to the mercy of God through Christ, and that which more is, by prayers obtaine of him whatsoeuer is necessarie: but the wicked are neuer heard. Finally, the godly that bee assured of the good will and fauor of God through Christ, do wholly commit themselves to his prouidence, and by the power of the holy Ghost dwelling in them, doe patiently beare all aduersities, yea rather doe meekely receiue them, as at the hand of a most kinde Father. The wicked contrariwise abide overwhelmed vnder the burthen of their afflictions, because they can neuer be assured of the loue of God, of whose prouidence they be altogether ignorant: and therefore be depriued of the spirite of comfort, and doe run headlong either into blockish senselesnesse, or else indeed into desperation. Which things being so, it is not to bee doubted, but that the state of the faithfull euen in this life, is farre more happy then the state of the wicked. For this cause Dauid, which had more then once tried all the thinges which haue beene said of the godly, speaking vnto God, saith after this manner; Behold o God our shield: and looke vpon the face of thine annointed. For one daie in thy courts, is better then a thousand elsewhere: I had rather be a doorekeeper in the house of my God, then to dwell in the tabernacles of wickednesse.

Psal. 84.9.

The reason whereof he presently rendreth in these wordes; Because the Lord God is the sunne & shield, he giueth grace and glorie: he keepeth backe no good thing from them that walke vprightly; O Lord God of hostes, blessed is the man that trusteth in thee.

Theoph. Now it remaineth, that we consider of the difference that shall be betweene the faithfull and vnfaithfull after this life.

The difference betweene the beleeuers & vnbeleeuers after this life.

Matth. It shall be verie great, insomuch that it shall farre passe that which wee said euen now, concerning this life: for so long as we liue vpon this earth, our happinesse lieth hidden vnder the shame of the Crosse; and the wicked on the other side in this life, commonly

haue all thinge according to their desire, for they be
and bee in honour and fauour. But their case shall
farre otherwise, when they come to the iudgement
of the highest Iudge: for then all the reproche of
the godly shall be turned into euerlasting glorie: and
on the other side, the glorie of the wicked shall be tur-
ned into euerlasting shame.

Theoph. Shew the cause of this.

Matt. It might haue beene gathered by thee from
our discourse, notwithstanding for memorie sake, I will
in few words repeate it in this place: which is that be-
ing clothed by faith with the most perfect righteousness
of Christ, wee shall finde the tribunall seat of God full
of mercy and grace, so as wee shall be receiued into e-
ternall glorie, together with Christ our head, the an-
gels and all Saintes, that aswell of vs as of them God
may be praised, and we liue happily for euer.

On the other side, the wicked being void of righte-
ousnesse, yea rather infected with innumerable sinnes,
shall finde the iudgement seat of God leuere, insomuch
as they shall be ouerwhelmed with the horrible wrath
of his iust iudgement, and shall at length bee cast into
eternall hell fire, where shall be weeping and gnashing
of teeth. Out of these things therefore thou maiest ga-
ther, that there is no religion worthy of this honorable
name, beside that which is grounded vpon Christ: for-
asmuch as all superstitions, which teach men not to
come to God, but to go away from him, reconcile them
not vnto him, but do more and more prouoke him vn-
to wrath, do not only not bring the vnto saluation, but
do lead them away vnto euerlasting destruction.

Theoph. Hitherto wee haue sufficiently heard of the
antithesis or contrariety betweene religion and super-
stitions, and the followers of both. I doe indeed see
that the Christian Religion is the onely true Religion,
and that the followers of it alone are happie and blef-
sed, whether wee looke to this life, or that that is to
come. For all other men are on euery side most mi-
serable, yea they are more vnhappie then the brute
beasts, which while they liue be free from all cares, and

The conclu-
sion of the
former dis-
course.

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after death be deliuered from all labour and paine.

Mat. That indeed is true: But as the Prophet saith;
92.6. A foolish man knoweth not this, and an vnwise man
vnderstandeth not this.

Theoph. I am verily sufficiently satisfied, with this thy
holy instruction, wherein thou hast runne ouer all the
chiefe points of Christian Religion. Notwithstanding
I will commit them to writing when I haue leysure, in
the order they were deliuered by thee, that both my
selfe may be edified and comforted with the reading
of them, and that I may communicate them with my
brethren. In the meane time I giue thee as great
thanks as I can, for the paines which for my sake thou
hast taken in this behalfe.

the summe
of the duty
of Christiā.

Matth. Nay rather let vs giue thanks vnto God our
heauenly Father, that hath giuen vnto vs this know-
ledge of the truth, and hath granted that we haue bene
able to declare it. Let vs also intreat him, that as this
truth is grounded only in Iesus Christ his sonne: so by
the power of the holy Ghost it may bee grafted in our
minds, that we may sincerely beleue it with the heart,
constantly confesse it with the mouth, & expresse the
effects of it by outward works, euen to our last breath.
Which that it may be, hee grant vs this also, that wee
may ioyne our selues to the militant Church, and by
the ministry thereof be confirmed in the loue & feare
of God, that so we may at length be receiued into the
triumphant Church, together with our head and Lord
Iesus Christ.

Theoph. I do therefore pray thee (most mightie God
and heauenly Father) to grant vs these benefits, and to
cause that the knowledge of thy truth may bee spread
abroad throughout all the world, that all may acknow-
ledge thee the only true God, and Iesus Christ thy Son
the only Sauour and Mediator of mankind. And to
thee alone be praise and glory both now and for euer.

FINIS.

How whis James
many know it well in
letters. but I shall you tell
the one is off in all mens
sight. the other I if if
you shall right but if you
chance to see all amig looks
underneath for there it is

Francis Smith

1690